

THE REVIVAL

REV. W. A. TYSON

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THE REVIVAL

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BY
REV. W. A. TYSON




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To

MY BRETHREN OF THE MINISTRY,
THE GREATEST FRATERNITY
IN THE WORLD, THIS
VOLUME IS
AFFECTIONATELY DEDICATED



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PREFACE

SOME years ago the author had a great desire come into his heart. It was to be able to lead sinners to God. He wanted a twofold effectiveness in such work: first of all as an Evangelistic Preacher; then as a Personal Worker. He wanted to be able to hold successful Revivals, wherein people would be brought to God; he wanted to be able to have an effective personal touch with sinners, so that they might be led step by step into the New Life.

This desire was fruitful of study. Books on every phase of Evangelism, Church Histories, Biographies, and not a few volumes of sermons were eagerly read. Successful Evangelists and Evangelistic Pastors, and their methods, were studied in person. A further result was to engage in Revival work at every opportunity, both in his own pastorate and away.

Study and experience brought forth many theories and methods. Some were discarded; through a decade those most valuable were kept and developed. These are presented in this book. They are all the product of conviction. In places there is an appearance of dictatorialness, which is unintentional; it is merely the result of deep conviction.

The subject is developed from the viewpoint of the Pastor, rather than that of the teacher or the Evangelist. It is hoped that it will be both inspirational and practical.

The writer has found the laity in much need of training in this work. Many of them are indifferent, and those who are not often block progress. They have been in mind, and it is hoped that these pages may be a real help to every earnest person who desires to work in the Revival in his Church, whether Preacher or Layman.

There are no pretensions at scholarship. The matter is largely in the field of experimental religion. It needs more the conversational flavor than it does learning. Every effort has been made to avoid all dogma, all creeds, save that of the Christian obligation to help sinners.

In so great a field there are naturally matters which must be omitted in a book like this. The selection has had in mind the needs, the things it was felt every Pastor might be interested in and which might be most helpful to his Workers.

There are several phases of the work common to two or more of the subjects herein dealt with. It has been the studied effort to avoid repetition unless the common characteristics of the several subjects were vital, in which case they have been developed in relation to the special subject.

It is the abiding conviction of the author that all Christendom needs to give more attention to Evangelism. There has been too much of the self-sufficiency urge and the commonplace. Every Pastor, every Evangelist, every Worker needs to bend his efforts toward soul-saving. It is hoped that there is soon to be another world-wide Evangelistic movement, sweeping away sin and bringing thousands into

Church membership. The times are auspicious, and the promised harvest is great.

No greater honor can come upon this writer than for the present book to make its contribution to soul-saving. He prays that it may be useful to every reader.

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CHAPTER I

THE REVIVAL

Definition. Educative Evangelism. Permanency. Scope. Methods. Everyone Should Know Methods. Conviction. The Time. Duration. Spiritual and Human Agencies. God's Use of the Human. Demand for Best Talent. Plans Bore Unless Inspired. Desire to Save Lost. Holy Experiences. Work under God.

WHAT is a Revival? Etymologically it means to live again. Theologically it means a series of public Evangelistic services wherein the Kingdom of God is set forward. This will include strengthening the Church in any way; it includes the Christian's deepened piety; it includes the enlivening of dormant spirituality; it includes the living again of those who have grown cold in their religious experiences; it includes the conversion of sinners, the righting of great wrongs, and the driving out of evil in a life, a Church, a community, or from any place where it has become intrenched. A Revival may even include the introduction of the Christian religion to pagans, for Evangelists in the present day and in former times have brought thousands of heathen to Christ.

Much attention has been given Educative Evangelism. It is a continuous and a cumulative process. As such it is indeed valuable, and even ideal. The Church ought always to be trying to reach the sinner, and it ought to try to keep its constituency safely Christian through its training processes. It is not

a wise policy to neglect the children and the pure hearts until they become sin-scarred and then frantically move all agencies to their rescue. But for some cause this is done to an extent. Even where there is no neglect people fall into sin and go a great distance from God. Educative Evangelism can lay a firm foundation for righteousness and build exceedingly strong character, but perhaps it can verge into coldness. It seldom lifts to the high planes of tender sympathy, great appreciation, and depth of feeling which usually comes in a Revival.

It seems to have been the rule to build the Church and Christian character through Revivals. They are times of great spiritual refreshing, when the Holy Spirit is turned into a life in mighty power. The time will never come when they will be useless. Should the marvel of a Christianized world come, even then the Church will need the times of special refreshing which the Revival brings. It is good for the Church to meet for a period of days to hear the Gospel preached in power. But, as it is, there is great sin abounding everywhere. Six in every ten persons are not Church members; perhaps only one in ten of the nominally Christian people is a pious man with a spirit-filled life—certain it is that their numbers are small. Churches are weak and mediocre. Brotherhood and service are not as intense and widespread as they should be. Everywhere the minions of sin flaunt their challenge to Christian people. In past times the Revival was used of God to correct these conditions, and it is so used in this day. It is the marshaling of Christian forces for an assault upon

the strongholds of sin. The Revival is as permanent as the conditions which called it into existence.

The scope of the Revival is broad. First of all, it embraces the Church. There are no Churches that do not need its influence. Every Church could be more active and every person could be closer to God. Numbered in the members will be found backslidden people who need reclamation. It compasses sinners of high and low degree, both the Church member and the non-member. It may influence social customs and remake society; it may affect business conditions, eliminating unfair competition and dishonesty; it may reach into the outcast places to cure vice and bring Christ to its victims; it may reach political corruption and remedy civic wrongs; it may bring righteousness into government and the administration of the laws; it may change home life, establish family altars, and affect the entire future life of childhood. In fact, there is hardly any walk of life that does not come within the scope of the Revival. While it has a wide range of usefulness, it has come to be recognized as primarily for sinners, and it has been almost limited to securing decisions for God. (See chapter on "The Field.")

There are many plans and many practical suggestions as to Revival methods. Most of them will represent the assimilation of the best things gleaned from the experiences of others. Church history is an excellent perspective; observation and experience are valued projectors. Literature, in pamphlet and book form, abounds. Books of methods, biographies, treatises dealing with principles—all are numerous. Every phase of Evangelism has been

dealt with; each one has been analyzed; the proper results from each effort have been noted, and methods have been made in abundance. Indeed there are very many helpful things which may be done to help a Revival get the proper results. They are all good. It is fortunate for so great a cause that every Worker in it may have intelligent preparation for his service in the knowledge of methods.

Laymen as well as Pastors should know something about the *modus operandi* of Revivals. If they have an intelligent knowledge of methods, with some training in the underlying principles of soul-saving, they will be much better able to coöperate with the Pastor and Evangelist, and the effectiveness of the Revival might be made much greater. Again there are Pastors, perhaps of some years' experience, who will ever welcome a suggestion as to methods even when they are well equipped; while there are many Pastors who do not know how to run a Revival, and these yearn for knowledge. Young men are entering the Evangelistic work for life who need the most careful preparation so that they may make their lives count for the most. Evangelists of long experience who have well-tried methods will need to have "new blood" infused. Every ransomed soul wants to know something about winning others for Christ; everyone from the humblest Christian to the Pastor wants the Revival in his Church to be a success. Certainly all who labor in the Master's Vineyard need to know how to work; a knowledge of methods is imperative for the best results.

Principles and methods mean nothing unless backed by convictions. Let none enterprise any

Revival work unless his convictions are deep-seated. When methods are decided upon, they should be born of the Holy Spirit and deeply fixed in the soul. This will give authority to utterance and positiveness to action, so necessary to him who moves in this great cause. The man who does not believe in his work, who does not love it devotedly, and who moves in an uncertain, haphazard way gets but little done. Christian earnestness will lift the simple things of the Gospel and its workings from the apparently commonplace to the sublime. It is well to caution against a breaking over from positive convictions, which are components of Christian sincerity, into a dictatorial spirit, which may be like imperious authority, a sort of bossiness. That is one extreme; the other is flabbiness. There are few who do not prefer a boss to a bag of mush, but both are out of harmony with the Revival. Its plans and its work are the product of fraternal sincerity, Christian conviction.

When making the Revival plans due regard must be had for times and seasons. There are dates when everything is ready for a Revival, and even anxious for it; there are other times when it would be almost folly to have it. To fix the proper time requires some judgment and wisdom. It is perhaps easier to suit the time to the place in rural sections than in cities. Many rural places have an established annual date of years' standing when the whole community expects the Revival. It is not well to interfere with this custom. There is no season in the year when farmers are not busy, nor is there any time that will exactly suit everybody; but the established

date creates a year-long expectancy and silences all opposition, as well as prevents criticism. This is no small problem in some rural sections where bickering and strife are found. If there be no established date, the best time for rural places will be when there is least to do on the farms, which varies according to the prevailing crops. As to fixing any Revival date, ideally it would be best to choose the busiest time and offer that as an act of worship as something precious. But the Revival is not dealing with ideal folks. It is seeking the sinner, and especially that one who will not leave his work to go to Church. Familiarity with the local rainfall and weather conditions will cause a time to be chosen when there is likelihood of good weather. Weather conditions affect all Revivals, but more so in rural sections than in the city.

The city date will offer its peculiar problems. In the smaller places it is well to avoid a date which conflicts with any other public gatherings. The faithful will attend the Revival, but it is desired to reach the unfaithful, who are likely to go to these other places. The larger city conditions are complex and it will be hard to get all things just right for any time chosen. About the best that can be done will be to fix such a date as will most nearly conform to the Church community, at a time when there is the least possible interference.

Any date will have to conform to the time when the Evangelist, or other Revival preacher, can come. Usually by starting in time this can be arranged to suit both the Evangelist and the Church. (See chapter on "The Evangelist.")

Whatever may be said about the date, let it be realized that God is always ready to bless and save his people, to forgive and save the sinner. He has made the point of contact between man and God to be man, and he uses human instrumentalities to carry forward his work. Whenever man is ready God is ready.

In fixing the date let it be planned to make the extent of the services long enough to do some good. It is unwise to expend large efforts and much money on a Revival only to have it of brief duration. Nor is it wise to continue too long. A Revival which has done much good may be prolonged beyond the bounds of good reason, wear itself out, and so produce a harmful reaction. On the other hand many a Revival has stopped just short of victory. Just when the services were growing in interest, the crowds increasing, sinners getting under conviction, the reserve breaking, and a start being made toward God, with a few joining the Church and others lined up, because of the pressure of some other engagement the Evangelist or the Pastor had to stop the Revival just short of gathering this ripened grain. Sometimes it is the local corps of workers who are not capable of very long-sustained intensive work for God, who grow tired and bring the pressure to close. Never let this be done until the sheaves are garnered, or until such time as it is plainly evident that there will be none to reap. There are instances where a Revival ought to continue for a month, or even longer, while there are a very few where it would be unwise to go more than a week. Let not the mistake be made of running longer than

is wise and have the congregations fall off, the work stop, and the appearance of failure made. Generally two weeks is about the right length of time.

Two forces are always contributory to the success of a Revival. The one is spiritual, the other is human. The spiritual is always constant, and it has been the same in all Revivals from antiquity. The same spiritual force which operated so powerfully on the day of Pentecost is that which has made the success of Evangelists like Wesley, Whitefield, Moody, [Torrey, Gipsy Smith, Sam Jones, Chapman, Sunday, and many others, both in modern and ancient times. The Holy Spirit does the same loving, efficient work to-day that he did in the days of Nineveh when he wrought with its king. One of the elements of the constancy of the Holy Spirit is dependability. The best organizations and plans sometimes fail; the most faithful workers sometimes drop out, either from exhaustion, or sickness, or backslidings; occasionally everything will go all awry. But the Holy Spirit is never tired, never fails, is always present and is always at work. Another element is wisdom and efficiency. Men blunder and garble their work for God; they are hesitant and fearful and make many mistakes. But the Holy Spirit is accurate, sure, complete, and right in his every effect. The spiritual force is by far the most important one that can be used in any Revival. Indeed, its success will be conditioned upon his presence and guidance. He must be with the Evangelist, the Pastor, the Workers, the sinners, and in every service.

Often great Revivals have come through spiritual forces alone. Many have come when practically no

human agencies were employed. Some of these have been through just one good man who so wrought with God as to bring a Revival sweeping over a whole nation, and exerting its influences upon other nations. Some Revivals of long duration and sweeping power have been organized by the Spirit, who made extensive use of human agencies. The valued human forces used in Revivals are praying, preaching, organization, planning, personal work, advertising, conservation, music, and some other factors found at times in Revivals. There has hardly been any Revival of history that has not made use of the greater part of these human forces. The human side of any Revival is not constant, but it will vary in every other Revival, even as there is a difference between two men, two Churches, or two localities. An operative organization that is suited to one man's oversight and to the needs of one place cannot be handled by another man and will not suit another place. Every Evangelist has to be individual in his plans, but the Holy Spirit can help to make any plan. Thus the purely human forces may be controlled by the spiritual forces in the Revival.

In great Revivals of history and in the progress of the Church the human element, under the control of the divine, has been a large factor. Not that it has any intrinsic worth other than that which God gives it, but it has pleased God to honor man with the high office of agent for Him. It is through men that God reaches other men to save and bless them. Since it has pleased God to so honor man with this service it behooves him to make himself fit to be used. Much of this fitness will be in acquiring

ability and developing talent. Successful business men move by organization and through carefully laid plans. Their successes will be somewhat in proportion to their wise plans and organization. This is true of the human side of a Revival. God can use it must better if it is well planned and organized. The Holy Spirit can bless with much larger usefulness a servant who has talent, good judgment, energy, enthusiasm, organized habits, and organizing ability. (A consecrated Church organization provides much better channels for God to reach and save a world than one with slipshod methods.

There is a specious plea which belittles plans, discounts organizations, and will have none of the material preparation for a Revival on the ground that it is strictly a spiritual matter. Such a plea points with pride to the fact that God can take the weak to confound the mighty. Much of this is ignorance. True, it has been done several times, and can and likely will be done again. But God has always chosen the very best forces at His command when He had work to be done. Whenever God has given mediocre plans and persons success it has been because there were no others to honor, and the success came in spite of their weaknesses and not because of them. God is a great God, and His work is a great work; He and His work are worthy the very best plans and efforts. The false idea that the little things are enough to get the honor and blessing of God has brought sinners to hold the Church in contempt. It has caused many Christians to salve their consciences while giving their small talents instead of the best they have. Therefore it may well

be said that the best Revival is the one which does all that it humanly can do under God's leadership. Indeed a Revival needs the best plans that man can make; it is worthy the best brains in any place. If a great Revival could have back of it the same brains which direct and bring success to railroads and banks, and the hundred-million-dollar corporations, with the same grade of planning, the same efficiently working organization, the same spirit of progress, the same sufficiency of capital and labor, there is no saying just what the results might be, for God would wonderfully and amazingly use so mighty a force consecrated to Him. Let every Pastor and every Church call into play its best talent and make the best plans for their Revival, and give God a fair chance at the sin about them.

When these plans are to be made, let it be first realized that they are a great bore unless there is the thrilling inspiration of the Holy Spirit. Or, if they do not bore, they are just fixing a sort of routine to get rid of a job in hand. The beginning of the Holy Spirit's inspiration will be in the desire to save souls, to reach the lost and wandering sheep and bring them back to the fold. Christ was the Great Shepherd. When he lifted his eyes and beheld the multitude, he had compassion upon them because they were as sheep without a shepherd. Pastors, Evangelists, Workers, Christians everywhere are asked to follow in His steps; they are the undershepherds of the flock, and as such are to have compassion upon them because of their wanderings. Let the shepherds see the multitude of the lost in their writhing misery and slime-polluted evils; let them see precious souls

upon the brink of utter ruin; let them see the outstretched hands pleading for help; let them appreciate the value of a soul; let them see how greatly God can save a sinner, how He can pluck a brand from the burning, and then with sympathetic hearts they are able to make plans that breathe with the powers of the Divine. *Then* the planner moves under inspiration, and his work never bores.

Desire is one of the most acquisitive forces in human experience. People usually get what they want and they usually do what they want to do, especially if their wants continue for any great length of time. There are no desires more intense or more lasting than those of a personal nature. Wanting to see souls saved is a personal desire. It may not get very deeply into a life; but if it does become a matter of the heart and of an intense nature, it will certainly come to fruition in leading many souls to Christ. Where it is present, a person will always be about his Father's business. As to how to bring it into a life presents a question. First of all there must be an experience of abiding grace and soul communion with God. Then familiarity with conditions will likely produce a desire for soul-saving. Pastors see their members lost, indulging all kinds of sin, ranging from shocking, shameful practices down to the petty meanness and smaller wrongs that are likely to pass unnoticed; they see the heartbreak and misery of their people brought on by evil; their sin is contrasted with the promising usefulness that might be, with the purity and righteousness that could supplant sin, with the possibilities of a life consecrated to God, with the chances of service and usefulness,

with the blessing they could be to their friends and the community. All of this weighs heavily upon the Pastor's heart, and his mind can dwell on little else than how to save his people. So might it be with the Evangelist, the Workers, and all consecrated people. When such a consuming desire takes hold on a person or a Church there will be much of the right kind of praying backed up with wise and continued work, and God will certainly give to His children working in His cause the desires of their hearts in such a holy matter.

Even as perspective is conducive to success in the material world, so is it in the spiritual. God's children know what has been; they know what is at the present, and from this they can know something of the future. From spiritual perspectives every Pastor is able to draw some holy experiences. He has seen the renegade made over; he has beheld the drunkard, gambler, and lewd person reformed; he has seen the old foulness and blackness in outcast lives cleaned out; he has seen the shunned, profane, and worthless creatures of the gutter arise in newness of life; he has seen the hard, cruel heart softened; he has seen the indifferent moralist made to breathe fire and warmth; he has seen the "respectable" sinner saved; he has seen the fearless, reckless, dare-devil character tremble as a leaf in the wind and come into better things. At times the Holy Spirit has come upon him in the pulpit to lift him out of himself, so that he poured out his heart in mighty power; He has come into the Church services so that His very presence could be felt; and at other times there have been blessed closet experiences. Their memory

gives encouragement and dynamic to all work for God. Ever in the present such Pastors are able to say that God is still with them. Knowing that He has worked wonders, that He is still owning and blessing, it is not a difficult matter to say that the future will be fruitful of good and that He will make the rightly and wisely undertaken Revival a great success.

Artists speak of the Muse, and say their masterpieces were inspired by her. They have a sort of passion for their work; they love it; their ideas and conceptions of beauty come to them as a sort of spiritual force, and under it they create great works, some of which are imperishable. The Revival Workers move under a Higher Power; they move under the conscious thrill of the Holy Spirit. He makes them love their work and gives them the pattern to go by, and their masterpieces last through eternity. A desire to save souls and to serve God, love for Him and for righteousness, living a life of prayer and consecration, bring a thrill which no inspired artist ever felt, and produce a consuming zeal and love for work which transcends that of any material worker, however devoted to producing the beautiful he may be. This is the whole secret of inspiration: it is the Holy Spirit. He has the master-key to every human heart; He brings successful plans for all things; He gives power; He gives life; He brings lasting results from the Revival; He makes the Revival a great power for good and makes it to be the success that it ought to be. Plan and work with God, and the results will come in no small measure.

CHAPTER II

PREPARATION

Work Needed. Gospel of Preparation. Pioneer Revivals. Times Changed. Numerous Churches and Preachers. Church Competitors. Church Antagonists. Attacks on Christianity. Minified Sin. Indifference. Disloyalty. Church's Great Appeal. Church Blessed of God. Workers. Only Cure for Sin. Preparation Comes from God. Knowledge of Needs. Revivals with and without Results. Common Points. Differences. Routine Revivals. Heart Preparation. A Plan Made, and Executed. Broadness. Success and Failure.

To promote a successful Revival requires some work as well as prayer, and, since the Holy Spirit is constant, the success of any Revival will be in proportion to the amount of preparation for it. It may be an act of faith to announce the date of a Revival, go right into the actual campaign, leaning upon God entirely for the results, with no previous effort at organization, with no plans, and with but little or no prayer either on the part of the Pastor or the Church. But it is no less an act of faith to prepare very carefully in advance for the Revival, giving some consideration to almost every detail, even considering possible alternatives, lest a one-track plan fail. Perhaps a large preparation is indicative of a large faith, since one would hardly want to do so much work and go to so much expense without large expectations.

The Gospel of Preparation is found in the Epistle of James, chapter two, verse seventeen, "Even so

faith, if it hath not works, is dead, being alone;" and in verse eighteen, "Show me thy faith without thy works, and I will show thee my faith *by my works*." Human experience, outside of the Bible teaching, has given rise to the adage: "Work will tell." The Bible doctrine of work, combined with the human experience which has proven the Scripture truth, applies to everything, from business to pleasure, and it is certainly apropos to religion and the Church, especially so in the Revival season.

In pioneer days when Churches were few, when there were not many preachers, and but few of them with real ability, when the heart was hungry in a land of hardships, and when the soul was lonely in its seclusion, thousands would gather to hear any good Preacher who might chance to come along or be sent for. Sometimes such services resulted in even hundreds of conversions and accessions to the Church. Those were the days of the simple, emotional appeal, the times when the solitudes of the forest and a sparse population were more favorable to a consideration of God and the soul's relation to Him. Even till recent times the world moved along at a leisurely rate, without so many distractions to interpose themselves between man and God. Those were the days when the ripened harvest was more easily within reach of the Evangelist. While organization and work have always been fruitful in the Revival, conditions of the pioneer days made it much easier to lead souls than it is to-day, and so much organization was not needed.

Times have changed. There is the same old problem of sin, hardly any worse than it has ever been.

But there is a different environment in our complex modern days. Every village has from three to seven churches and perhaps several resident Pastors; there are country churches every few miles all over the nation; our cities teem with the spires of many churches, quite a few of them monuments to the skill and art of the builders, costing their thousands of dollars; there are hundreds, even thousands of gifted preachers who have eloquently proclaimed the truth many times. Notwithstanding this, something like sixty-five per cent of our population is not within the pale of any Church, and many of the Church members are only nominally Christian. People have heard the "Old Story" so many times and in such varied form that the most of them know it verbatim. Indeed, some great sinners are more versed in the Bible, Church history, and polity than the called and anointed Ministers of God. Religion, the Gospel, the Church seem to have grown commonplace to vast hordes of religiously unconcerned and sinfully distracted people.

The public mind has been taken away from the Church and away from religion by the calls and excitements of our whirling modern world. The movie is hard by the Church, and, whether admitted or not, it is in competition with it for a place in the public mind; the auto offers the allurements of a Sunday outing and makes a demand for a pleasure ride at every available spare hour; there are numerous civic clubs, fraternal organizations, public service committees, directors' meetings, mass meetings, rallies, business and civic obligations, social demands, added to many other possible claims, all competing

with the Church for a place in the mind and life of the unchurched and irreligious. Even more than this, these same things offer great temptation to and cause much distraction for the loyal Church member and good Christian.

The seat of the scornful has never been vacant. While there has never been a time when the scornful could score a victory over the Church, yet they have done harm; they have served to cool the ardor of many good workers; they have caused indecision on the part of sinners; they have ridiculed the Church, criticized its standards and methods, attacked the Bible, sometimes even denying God's existence, and have thus made many to doubt.

A certain kind of so-called higher criticism and many talented people have attacked the orthodox faith of our fathers. Christian people have been reared upon that faith; it has nurtured them from infancy; it represents everything to them. Those who attack it make great show of learning; they bring forth their huge artillery and deal smashing blows; when the smoke of demolition has cleared away there is nothing left but some abstract philosophical stuff that even a philosopher can hardly understand, and which makes but a poor substitute indeed for the solid foundation upon which our fathers built such rugged Christian character. But these critics get in their deadly work. The faith of many is undermined, and blasphemous questions are raised by the sinful. In some quarters atheism gets its hold upon folks, and many of both high and low degree are influenced by the insinuation of these doubts.

The trend of prevailing standards is toward minifying sin of all kinds, even to such extent that lawlessness and the violation of the rights of others seem to be ever on the increase. Even good Church members rather object to the condemnation of prevalent evils; they flinch and at times criticize when the preacher denounces hideous sin in no uncertain terms. Multitudes fail to realize the terrible nature of sin—that it blights, blasts, and ruins, even in its so-called small forms. Perhaps one result of this is the attitude of the secular press in many places. The daily newspapers and magazines, at times, carry feature editorials and articles in criticism of the Church and its policies; in places the Church and the Christian Ministry are made the butt of thought-to-be witty gibes of a fun-making nature. All of this has a bad effect upon the sinner, and it has a reflex influence upon the Church member.

Indifference has sapped much of the strength and effectiveness of the Church. Many know only vaguely that the Church exists; by some it is even regarded as possibly a “good thing”; it receives a casual visit, a pittance of the income, and an occasional condescending notice; it is often patronized; and by some it is regarded as a burden, and perhaps as a nuisance.

Disloyalty does much to prevent the Church from being as effective as it should be. Men will ride miles to deliver a lecture on some fraternal, civic, or patriotic subject; they will never miss a lodge meeting, a business, social, or recreational appointment; but they will scarcely attend public worship at all, and they refuse to take any part in any Church

service more than that of an uninterested and somewhat bored spectator. Ladies will give careful attention to a reception, a card party, or some social function; they mayhap attend several of them during the week, but they will not go to Church on Sunday, nor will they take any active part in the Church work; people will spend hundreds of dollars on a vacation trip while their Church is not able to pay its current expenses to which they have made only a small contribution, perhaps less than a tenth the cost of their vacation.

The attractions, distractions, and the competition of the world which the Church has to meet and overcome for a place in the attention of the modern mind are numerous and powerful. Nevertheless the call of the Church can be made to sound clarion, high over all of this din, and its obligations may be made to take the precedence over all other obligations in any life, even to the submergence of every worldly or personal interest to the point of martyrdom. This is done through skillful appeal to the religious instinct found in the human heart. Stir up the heart hunger in the soul, and the craving for God and for service in his cause may be made to know no bounds of loyalty, self-denial, and sacrifice.

Christ promised that he would build the Church upon his Divinity and that the gates of hell would not prevail against it. This promise has been in continuous fulfillment from the time it was made. The Christian Church to-day is more powerful than it has ever been; sin is feeling more and more its impact, and despite all things in the way it is growing rapidly, and righteousness is increasing upon the earth, con-

tinually approaching that time when the earth will be as full of the knowledge and glory of God as the waters that cover the sea.

The Christian Ministry is a tremendously strong body of people better fitted for leadership than ever before; besides, there are many loyal and effective Workers left in the ranks, who are skilled in their labors for the Master. There is a vast quantity of raw material to be developed for service, which is promising; former lack of organization has been replaced by thorough departmental organization. Efficient system is replacing the former loose and ineffective methods. Standards and ideals have been raised somewhat and there is an ever-growing demand for results, for fruit-bearing, for service, for effectiveness. The Church is not only developing talent with which to meet its own and the needs of the world, but it has now, and has always had, the only cure for sin. Efforts have been made to bring relief from other sources. They have been of a piece with legislation, sanitation, and philanthropic institutions, all of which are good. But when sin is to be cured, they are not more than mere nostrums. The Blood of Christ is the only panacea for evil. The Church is the only agency for purveying it. Thousands in the mass of writhing, sin-polluted, hell-diseased souls long for a cure. One of the Church clinics for bringing relief to the sinner is the Revival. That clinic has a specific and works wonders. While the Church has the talent and the power to blot out sin, this cannot be accomplished by a supine folding of the hands. The odds against it are too great. Potential victory, latent force, and abounding opportunities

are but added reasons for obeying the command, "Go work to-day in my vineyard."

In preparing for the Revival the first step is to tarry long in the Secret Place till the answer comes—comes in such a way that there will be no hesitancy under fire. A verdant, fruit-bearing life needs to be deeply rooted in the Divine, so that the scorching sun of trying circumstances and sinful opposition will bring no wilt. Other pages will have more to say of the preparation made in prayer and of the guidance of the Holy Spirit. At present the concern is to find the best way for the Spirit to use humanity, that He and they may be honored.

One of the first conditions to effective labor is to realize that the harvest fields are ripe. This realization can come only through an accurate knowledge of the religious status in the given community. Depending upon such information will be every plan made and the whole campaign will be based upon it. Varied conditions and problems of a specific nature confront every local Church; some sins are more prevalent in one community than in another; there are differences of standard and method in the country, city, village, and town. Plans and a Workers' campaign that would get results in one place would be a failure in another. Smallpox vaccination is no specific for diphtheria. Correct diagnosis will determine the therapeutics for any malady. And sin is a malady.

There are Revivals in which the preaching is excellent; the congregations are large; the interest is sustained; there may be even a great amount of concern over the lost and some very earnest praying

for sinners to be converted and join the Church. But there are no accessions; there are no reformatations of life; no outbreking sinners are saved; the Church and the religious life of the community are not quickened very much; the influence of the Revival does not go very far beyond the period of its continuance. This lack of a harvest is not due to a lack of grain needing to be garnered. There are sinners by the score; many are outside the Church; the Church itself is almost wholly composed of indifferent members; there are drunkards, gamblers, the profane and lewd, and outbreking sinners a-plenty. Why are they not reached?

There is another type of Revival where the Pastor, or some other Preacher, maybe one of only mediocre talents, adapts his message directly and skillfully to the needs of the congregation. Results are marvelous. Drunkards are reformed; gamblers are saved; broken homes figuring in divorce court are cemented together again; sin in high places is overthrown; dozens and maybe hundreds join the Church; family altars are erected; new and competent Workers are added to the Church corps; the whole Church is made over; the entire community is blessed and elevated in moral tone. Why does it happen?

There are some general conditions common to both of these types of Revival. The Pastor and faithful few had equal faith in both instances; both prayed with equal earnestness; both Evangelists did their best to give forth the most excellent sermons they had; both Revivals had great congregations and a goodly hearing; both began under auspicious cir-

cumstances with equal promises of a harvest. But the one gathered the harvest and the other did not.

The difference between the two will be found in the degree of preparation—most likely. God is not capricious in the answer to prayer; he does not have special seasons, times, or places to listen to the call of the saints. But he does require that the saints do their part. Faith without work is dead, indeed, when it comes to getting an answer from God. It is equally dead when it comes to getting results in anything, and especially so in a Revival.

The Pastor in the first type announced his meeting; he told who would do the preaching, and who would lead the singing; there was only a brief notice in the local papers about the Revival, and that in an obscure position; he depended upon God wholly for results; he did not do his part of the work; he made his faith in God an excuse for his own inertia. Perhaps he did not realize it, and perhaps his Church did not, but he and they were guilty of presumptuous sin. Ignorance of the needs, no plans, the sermons not directed to any special purpose produced little conviction, no Personal Workers to labor with sinners, no previous period of seed-sowing and prayer, no organization, of course contributed to failure. The Spirit was there, but man failed Him.

The Pastor in the second type did not depend upon God to do his part of the work, but he did thrill under the expectation that He would bless the meeting and give a great harvest: *he worked*. The coming Revival was frequently announced, with the announcement varied in form to catch the mind and eye; he put on a widespread campaign of publicity,

keeping it religious to the very core; he organized his Workers, classifying them according to the work they were expected to do; there was a campaign to enlist Personal Workers for the meeting; a minute survey of the community was made, which located every unchurched person, noted every apparent condition of sin, and charted every field that should be reached by the Revival; a series of Cottage Prayer-meetings were held at strategic places all over the community; people were pledged to pray for certain definite things; many personal letters were written to those who needed to be influenced by the Revival; employers were persuaded to allow their employees to attend the services, and they were pledged to come with them. In fact, no detail of thorough preparation was overlooked. With such faith and such hard work, of course God answered Prayer; certainly that Revival was a great success!

What must be the superhuman task of any Evangelist or Pastor who goes into a Revival as merely a part of the year's routine! Results from such a Revival will be only negligible, and they will be only from chance, or from the isolated cases of personal work on the part of some consecrated soul. What a super-man must be that Evangelist who conducts a successful Revival in a Church which has made no preparation and where the idea of the Revival is that it is a sort of entertainment, a kind of feast, perhaps only a diversion for a few days!

A part of the preparation for a Revival will be the heart of the leader. He must be pious, consecrated, and willing to follow God's direction. Let it be said that piety is no synonym for a lack of virility and

aggressiveness, however. These qualities are priceless when they are dedicated to the service of God. But mere dedication is not sufficient. Many a leader lets his preparation of the heart, head, and other agencies stop with dedication to God, and that is stopping short of success. The preparation of the heart must go even farther: there must be a willingness to work even to the point of exhaustion, giving out to the limit of time and ability. That must be in the heart, and it must really be there, too. Further: the heart must be made to see the need for a Revival; the heart must want it as nothing else is wanted. The mind might say, "You are in a measure wrong and you may possibly suffer to some extent if you do not change in a degree," but the heart must see precious immortal souls who are utterly ruined, who are damned eternally, if they do not repent right heartily for their foul sins against God and man. The heart must get under the burden of lost souls, and their salvation must become its passion. Another necessary preparation of the heart will be a strong faith in God that will expect success; the heart must believe in the plans, believe in the organization, believe in the Workers; the heart must expect certain definite things to be done by the Revival. (See chapter on "The Revival.") When the heart of the leader is thoroughly prepared in these matters, then it will be well to try to prepare as many hearts as possible among the Church Workers.

Work without a plan is an undirected power. It is a magnificent ocean liner, with powerful engines in full play, but with no helmsman, no rudder, and no means of control or direction. The Revival

leader and his corps may be ever so ready to work, but they may not know what to do, when or where or how to work. With no plan all advantage of strategy may be lost, and the Gospel ship may sail in a circle, come into some obscure port, or even run upon the rocks—all of this even after prodigious labors. Make a plan, get a compass, have a chart, follow directions. Indeed, after the plan is made, stick to it. Be sure it is the best that can be made by the local Workers or that can be secured from other sources; but when it is adopted, hold fast to that which is good—and every well-considered plan is good. The leader must not be stubborn; he must not refuse to listen to suggestions made in the right spirit; but he must never move indecisively, or half-heartedly, with no convictions. Indecision will defeat any plan. The very best plan made may be criticized by some well-meaning Church official who knows considerably more about stocks and bonds than he does about how to run a Revival. Some of the elect who have never made a successful Church plan and have never read a book on Church work, nor have they studied conditions at all, will form a random opinion, perhaps adverse, as to the merits of any plan made. It is true that these critics may all be well-meaning people, they may be Church officials, they may be pious and active in the vineyard, but they lack knowledge. Indecision under fire might result in defeat; to become discouraged might mean a let-up in work. If the trumpet give an uncertain sound the soldiers will not know how to fight. These things will never do. Let the leader and the corps of Workers stay by the

plan and go dead ahead with full power on the charted course.

A plan is thoroughly useless if not executed. Dreamers are always making plans, some of which are marvelous; but they are merely brain children, dead a-borning. It is scarcely better than haphazard to partially follow a plan and abandon it, especially when it becomes difficult, requiring skill and hard labor. There must be no dead weight in the heart while following the plan, or it will be very little better than "love's labor lost." Execute the plan with enthusiasm.

Make the plan broad. A narrow plan gets small results. Let the plan take full account of the entire field and have an object in view that is worthy of attainment; let it provide activity for the entire Church membership from the children to the old-aged and shut-ins, and let that activity be definitely set before them; let it put every Church organization to work upon some task, definitely assigned; let it include a proper survey of the field, provide Publicity, Cottage Prayermeetings, after services, personal work and Workers, attention for the poorer classes. In fact, let the plan embrace everything that ought to be done to secure information, to reach every person, and to elevate the moral tone of the entire community.

Again let it be said that much of the difference between success and failure is work. A great American inventor and scholar has said that "genius is two per cent inspiration and ninety-eight per cent perspiration." Wisdom without zeal is unharnessed force, but zeal without wisdom is illogical.

CHAPTER III

ORGANIZATION

Bases Organized. Variation of Organization. Industry, Armies, Religion Organized. God an Organizer. Revival Organized. Church Departments. Definiteness. Officials. Missionary Society. Cottage Prayermeeting: Program, Leaders, Places, Number, Publicity, Length. Sunday School: Plan, Before School, Members Used. Survey. Junior Choir. Boosting. Transportation. Publicity. Music. Personal Work. Finance. Entertainment. Social Service. Use Young People. Ushers. Flexibility. Lethargy Cured. Harmonious with God.

SOLOMON said that there was nothing new under the sun. The orthodox view agrees that every basic element in the universe was here when God finished creation. Many combinations of the bases have been affected, and constantly there are being found new combinations and new variations of combination. Man is learning, and he has gone far toward subduing the earth, as God gave him the privilege and power to do. To bring about these unions in material substance, some of them so very useful to mankind, required much of the synthetic. There needed to be assimilation, coördination, organization. The history of the world, the history of civilization, the history of all that concerns man and his progress deals much with organization, coördination, assimilation.

A giant hydraulic press exerting unbelievable force, a palatial automobile, a great ocean-going passenger ship, or the very delicate siesmograph, the minutely accurate micrometer, or the very

valuable and accurate watch, all have some materials which are common to each one. Their bases were dormant in the earth in the day of creation. Each one required different treatment, different combinations, and different skill. Potentially they have always been in existence, but until recently they were not perfected through the marvelous powers of organization which we have in the scientific and commercial world of to-day.

No band of skilled workmen are employed by capital and turned loose with their own sweet fancy to do as they please with iron, steel, or other substances. They each have their particular directions; they are organized for specific purposes, with the definite aim to make a special commodity. Therefore we have the material advancement of these modern times.

The Alexandrian army was not the best-provisioned, -equipped, or -trained army in the world, nor was it the largest; but in its day it was the best-organized. It was this superior organization that gave it the victory over all opponents and made Alexander the Great the most youthful world-beater in all history. The Roman Empire was unwieldy, but it dominated and held the world in slavery for centuries. This could not have been but for Rome's ability to organize. Great political machines, strong nations, owe much of their power and their greatness to organization.

The Roman Church to-day holds its place largely through centralized organization; the same may be said of the more powerful ethnic and catholic religions and cults of the world; the same is true of the

greater Protestant bodies. Unorganized popular religious movements have perished with the exciting cause. For instance, Whitefield drew his tens of thousands to him, but he did not organize them, and so his work in England and America is not much more than a historic event. The Kingdom of God to-day is great in every place because of intelligent organization. God himself is an organizer, as is witnessed by the operation of the marvelous physical laws of the universe.

With material, political, and ecclesiastical progress as the result in part of organization, with God himself an organizer, it is easily seen that every local Church ought to be thoroughly organized. No small part of the Church is its Revival enterprises; indeed many thousands of Christians, perhaps the larger part of them, found God in a Revival. Then it readily follows that the Revival should be thoroughly organized itself. Work without a plan is misdirected effort; no plan is perfected outside of well-developed organization; efforts are wasted, there is loose motion and indecision in crucial times, unless there is organization. There is the heterogeneous mass of Workers wondering what to do and doing nothing permanent when there is no organization for the Revival.

Every Church has several departments, such as the Sunday School, the Missionary Society, the Young People's Work, and the Board of Officials. These are already organized according to their several standards and aims, but each one offers a ready power for good in a Revival. Each one may be used for specific purposes.

Local conditions and the ingenuity of the leader will determine the field of activity for each such department or organization. In no case should vague instructions be given. Little will be done if the leader merely says: "There they are—sic 'em." Let the instructions be definite, clear-cut, and simple, so that each individual can understand just what is expected. After the organization has received these instructions, it may itself subdivide the labor among committees or individuals, with equal directness and simplicity. Individual responsibility for certain work should be fixed as far as possible, so that each person knows exactly what is expected of him.

No Revival organization ought to be perfected without taking into account the Official Board—Stewards, or Deacons, or Elders, etc. This Board usually represents the most influential and capable men of the Church, as well as the most pious and interested; it is a sort of cabinet for the Pastor, and as a rule these men are wise in their decisions and plans. They are usually ready for any good thing, and they rejoice in the progress of their Church and the Kingdom of God; but they are busy with the affairs of life and have not the time or training to study out much of a detailed plan, or to consider the best methods in use by others. They will be able to make some suggestions, and they will likely fit in with any good plan made, giving their coöperation. The leader may want them to act as directors of sub organizations; he may want to familiarize them with the whole plan of the Revival, and charge them individually and collectively with the execution in detail of that plan; he may constitute them as a

finance committee; he may charge them with a campaign to reach the men of the community, to stimulate their interest and secure their coöperation. At least let them be given some important work, and charged with its success.

The Woman's Missionary Society bears much the same relation to the women as the Official Board does to the Church. It is usually composed of the most elect ladies, those most pious and interested, as well as the most effective Workers; it does an untold amount of good in any Church, and it may be used to great advantage in the Revival.

A most effective field of labor in the Revival for the Woman's Missionary Society will be the Cottage Prayermeetings. These Prayermeetings ought to be held in homes where there is little religious interest, where there is sin or indifference, or carelessness, and they must be thoroughly religious. Small gossip¹ or engrossing topics of conversation about other matters should be strictly taboo, unless the wisdom and skill of the leader be able to turn such into channels of worship. Many a sinner has been reclaimed, many a home has been made over, and great interest in the Revival has been awakened through these Prayermeetings.

There are many good people in the Church who have never taken any part in public worship. They have some qualities of leadership and they are acceptable, with some degree of influence. In planning the Prayermeetings it will be well to use as many leaders of this class as possible. Certain homes will require the tact of seasoned experience and skill, but there are places where those who have never led

a service can be used quite effectively, and at the same time these new leaders are developed and built up in spiritual power.

Let a committee be appointed in advance to secure the homes where the services are to be held; let this committee choose the leaders suitable to each home; prepare a schedule showing the dates, places, and leaders for the whole number of services to be held, and let it be printed in the local papers and announced in the Church in ample time. The mistake of having too few such services should not be made. Usually five or six families to the cottage are enough, for the object of the Prayermeetings is personal touch, to arouse the whole community to a personal interest in and a desire for a Revival. Thus in a community of some two hundred homes there would be thirty to forty Prayermeetings per day, at the most convenient hour, for a week preceding the first service of the Revival at the Church. Can the effectiveness of two to three hundred such Prayermeetings be estimated? This one thing effectively done will insure the success of any Revival.

No leader in these Cottage Prayermeetings should make the mistake of talking too much or of unduly prolonging the service. The object of the meeting is to pray for the Revival, for the conversion of sinners and to secure some expression on the part of those it is desired to help or to enlist. Brief, pointed, impressive services will stimulate and hold the interest, while a long lecture might be interesting and it might do good for one time, and that of a passing sort, or it might be only tiresome.

The plan of the Revival may find that there is

other work more suited to the Missionary Society, and that it is best for some other band of Church Workers to promote the Cottage Prayermeetings. Local conditions and talents differ in given places. The important thing, however, is to see that the Missionary Society has some definite task to perform, and to see that the Prayermeetings are held.

The Sunday School has its all-the-year program of Evangelism. Such a program is educative and valuable, and it is not interfered with at all if the Sunday School is asked to take part in the Revival. Indeed, the Sunday School can give some very effective help. Whatever work the School is to do ought to be placed before the Workers' Council at least a month prior to the date set for the Revival. The following Sunday the officers and teachers should see that every detail of the School's activities in the Revival is placed simply and definitely before them.

It is well for the Superintendent to place the plan before the school as a whole, the entire school meeting together. Then the departmental officers may bring the details before their several departments in an even more definite way; then the teachers may seek to place individual responsibility for some particular work upon each member of the class. In small Sunday Schools, where there is no departmental organization, the most of the work of fixing tasks and responsibilities will be upon the teachers. Let there be an abounding enthusiasm and intensity of soul in order that the entire school may be impregnated with the Revival spirit, and with a desire to help promote it.

The plan for the Revival will determine just what

work the School is to do. Perhaps it will be to survey all the territory within reach of the Church. It is well to let the survey extend halfway to the next nearest Church of the same denomination. No Revival should be enterprised without complete information as to the field of labor. Let this information include the names of everyone in the community, from the babies to the aged; let no man, woman, or child be omitted from this survey. Let the information collected note at least the Church membership (sect) of each person, including the location of the Church; indicate the denominational preference of each non-member; let the outstanding vices and sins of the community be charted; note the weak points in the local Church organization; divisions, feuds, malice, and all other disintegrating conditions should be known to the leader; in fact, the most far-reaching good can be done by a Revival when the leaders, Pastor and Evangelist, know the moral and religious standing of everyone within reach of the Church. The task is before them and they know what is needed and can regulate their forces and direct their campaign accordingly. A good Pastor, of long residence, may say that he knows these conditions anyway, and he may. But to chart all these things and have them in black and white will keep the memory refreshed, and will stand as a challenge to him and his Church until results are obtained.

Another helpful thing which the Sunday School may undertake is the organization of a junior choir. The songs of children are refreshing and beautiful. Almost every congregation will be delighted with

such a choir, and the congregation themselves will be stimulated to sing.

Every teacher should be charged with making an effort to see that each member of his class becomes a convert and a member of the Church during the Revival. Looking to this end, the teacher may enlist the valuable help of the converts in the class who are already Church members.

False notions of dignity have prevented Church leaders using that valuable asset which the world calls "boosting." It is not undignified nor inappropriate to speak of the Revival and the Church work in terms of warm praise and enthusiasm. Indeed it is very right and proper that such should be done. Cold-blooded silence and unconcern have choked to death many a Church and have stopped many a promising Revival. Let some be charged with promoting the "boosting" spirit within the Church. (See chapter on "Publicity.")

Every Revival needs a Transportation Committee. There will be elderly people living at a distance without means of conveyance; there will be others who cannot come to the services unless some way to ride is provided; some will be too indifferent to come unless they are sent for; business men, clerks, employees up town, perhaps even within reach of the Church, will attend the services better if some way to ride is provided for them, so that there might be as little time lost from business as possible. Let this committee mobilize the autos of the Church, using them with their drivers within definitely assigned areas. Many good Church members will be glad to render this service.

A Publicity Committee can render good service by taking charge of advertising the meeting. The press will be glad to get any news features about a Revival, and there are many other legitimate and ethical ways to give a Revival publicity. (See chapter on "Publicity.")

A Music Committee, to have charge of organizing both the choir and the junior choir, selecting the soloists, quartets, and special musical features, can be made to render helpful service. (See chapter on "Music.")

The most important committee to be appointed for work in the Revival will be the Committee on Personal Work. This committee will have charge of the personal workers, directing them, and planning the definite campaign to "win them one by one." (See chapter on "Personal Workers.")

A Finance Committee is needed. Every Revival will require the expenditure of several hundred dollars, and some of them will require a thousand or so. To be niggardly in providing ample funds for every legitimate expense will often cost the success of the Revival. Let the Committee on Finance be composed of liberal business men, who will know how to secure the proper funds and administer them.

In rural sections many homes will desire to entertain the Revival corps of Workers; permanent entertainment for them will be required when there are no special invitations; sometimes there will be visiting Pastors and Workers, who may be in a service or two, who should share the hospitality of the Church. A Committee on Entertainment can look after these matters effectively. Usually this

committee will be composed of ladies, and they will try to anticipate the demands and provide for them in advance.

The Social Service Committee of the Church should be charged during the Revival with reaching the outcast class and the down-and-outers. Many of them can be reached, and they stand as a challenge to the Church and to the piety and religion of every Christian in the community. There are certain neglected areas, families, and places, either in or contiguous to every community. Let this committee make an effort to reach all such places and people.

A great deal has been said and written about the young people being in revolt against the Church, and it is charged that their pleasures are rather *outré*. Much of this is not true, for there has scarcely been a time when the Church organizations of the Young People were in a more flourishing condition. No Revival organization is complete unless it provides work for the Young People. They are energetic, bright, happy, enthusiastic workers. These traits, mixed with a desire to serve, are valuable indeed. They rejoice in doing things, and when appealed to and stirred up they do them well. The leader will make his plan to suit conditions and will determine what it is best for them to do.

The Committee of Ushers must be properly organized and directed. They have other duties besides seating the congregation and finding places for the late-comers with the least disturbance. Sometimes a hesitant soul of a timid nature and strongly held by sin, seated in the annex, with aisles and hundreds of people between him and the Preacher, will not come

forward for prayer or to kneel at the altar, nor will he stay for an after-service, though inclined that way. The Committee on Personal Work will know about all such cases and can give the Ushers proper information, which, of course, is sacred and private. A convenient seat nearer the front of the church, or close to the "inquiry room" where the after-services are held, may be provided easily, and without show of design at all. Another service to be rendered by the Ushers will be to count the crowds. These figures will be helpful in matters of estimate and plans, as well as useful for publicity.

These suggestions for the Revival organization are merely suggestions. However, all of these Committees have been used effectively by both Pastors and Evangelists. Sometimes a Church or a community will be too small to have any very extensive organization; sometimes only one or two good committees will be needed. Let every plan for the Revival organization be flexible and builded on common sense. No plan will be perfect; no plan will fit all Churches and all localities. But some plan of organization is necessary to the greatest success.

A working Church is an effective Church, and but little work can or will be done if there is no organization; charge everybody with something to do, and hold them responsible for it. A Church already at work and alive to its duties will save time in any Revival; the Evangelist will not have to spend a week preaching to a dead Church in order to resuscitate it, before he can deal with problems of sin.

In the matter of all organization and Church work every Pastor is confronted with the age-old

problem of spiritual lethargy. It is an easy matter to appoint committees and give them work to do, but it is quite another matter to get them to do it. How will it be possible to make folks work after the task has been given them? Quite a problem, indeed. Perhaps the other workings of the organization will run over the do-nothing and exert some compulsion; perhaps a system of public reports from the various committees will serve as a stimulus, for one with any pride will dislike to report nothing done, especially after there has been so much urgency; perhaps several sermons, some talks to the committee, and a heart-to-heart conversation on the matter will arouse a sleeping conscience, create some pride, and put some of the love for God, which means love for his work, into the soul. One valuable asset will be the convictions, enthusiasm, good nature, and piety of the leader. His repeated insistence when characterized by these qualities will often win. Almost every organization, Church or what not, will require the persistent attention of the leader to see that it is functioning. Let the Revival leader and organizer stay in a good humor, and be always back of these committees, asking about their work, its progress, the methods used, etc. Usually results will come, unless everyone is too far gone in sin to have even remotely any interest in the Church or lost souls, which would be a great exception.

Someone is sure to raise the illogical objection that too much organization makes for confusion and red-tape; that organization makes the Revival to depend upon machinery to the exclusion of the Holy Spirit; that it is God, and not organization, which

brings results in any Revival. Such an objection has a curious medley of truth and error. Superimposed organization which does not function, which has nothing to do and is only nominal, is bad; certainly. It is useless and ought not to be enterprised. Coldly perfect organization where everybody watches the finely adjusted wheels turn is not worth a great deal. However, a saved sinner can be glad of his rescue from death even if it were done by a "machine." Certainly it is God and not organization which saves souls; it is also God which gives us food and raiment and shelter, but He did not give it to us until we worked for it, and that work was done mostly through organization. Which will the Holy Spirit honor more: the "hit-and-miss," slipshod, take-it-easy Revival, or the thoroughly organized, intelligently planned one where there has been lots of honest, hard work? Let the plans be made in prayer; let the Holy Spirit direct the perfection of the organization; let the Spirit guide every worker and work. Let the organization be surcharged with the Holy Ghost, and then it will be altogether worthwhile, and of exceedingly great benefit to any Revival. It will mean a sweeping victory.

CHAPTER IV

PUBLICITY

Ethics. Defined. Cautions. Appeal. Committee. Announcements. Boosters. Personal Letters. Never Bore. Local Press. News. Adapted. Placards. Thoroughness. Revival Period. Stay-Aways. State Press. Show Cards. Objections. Public Schools. Civic Clubs. Practical. Ad. Writers. Ad. Copy. A Hearing. Highways and Hedges.

THE Church Ethics of yesterday would be violated by the modern methods of Publicity. There is a sort of undignified Publicity which carries an appeal not so constructive for the Church; but Church Publicity has many permissible appeals and there are many ways of bringing the Church and its message to the attention of a busy and a partially distracted world.

There are thousands of ideas clamoring for the uppermost place in the modern mind; billboards, magazines, and newspapers, with their attractiveness and their sensationalism, are shrieking aloud their messages, so that almost everything else is excluded from the thoughts or is placed in the background. Activity and interest are centered upon objects or principles that are in the foreground, that are uppermost and freshest in the mind. Realizing this, a soap manufacturer may hunt means of placing his particular product to the foreground. He finds his appeal, he attracts the attention, he fixes the attention, he compels desire, and with the coming of desire comes a ready market for his goods. Publicity

is attracting the attention; it is focusing the mind upon a particular thing, and holding it there for a while; if that particular thing has merit, the focused attention produces desire, and desire, whether born of curiosity or a wish for something better, or to satisfy a real need, will result in acceptance of a message and the utilization of its promise.

This is true of Church Publicity. Let the Church focus the public mind on its message and its promise. It can gain attention and put the worldly matters in the background and itself in the foreground. There are two cautions in the matter of good Church Publicity which must be observed: first, avoid sensationalism; it does not promote a healthy growth, nor does it get healthy results; it is fundamentally unsound in that it tends to build without the proper motives. Excitement means mushroom growth, soon to effervesce. Second, avoid prosaic commonplaceness; it presents rather a gloomy picture, and is repellent to everyone; it does not represent the Church, nor its message; it is perhaps a waste of time, for it gets little or no results.

The advertising manager appeals to many things in human nature when he has a commodity for sale. The Church offers nothing for sale and has no commodity, and yet it has almost every appeal that all commodities combined have, with the added appeal to the heart hunger, to idealism, to pride, and to the desire for satisfaction. It appeals to right, to pleasure, to pathos, to value; it offers food, raiment, and shelter; it procures and dispenses the durable riches; it offers beauty, symmetry, and polish; it runs the whole scale of human desires and sounds

to the depths of every emotion; it stirs hope, develops faith, and promotes love; it makes integrity and virtue to be business assets as well as laudable traits of character; it implants a divine dissatisfaction with a lack of progress, and promotes a desire for the greatest and best successes in life.

In fact, the range of appeal for Church Advertising is so wide that care must be had in fixing the definite appeal that is to be made. To properly organize and direct the advertising for the Revival, let the leader appoint the best and most experienced business men which he has in his membership as the Publicity Committee. They will take into careful consideration the proper appeal to reach the given community and the things sought to be accomplished by the Revival. Let the Publicity for the Revival arrest public attention, fix it on certain definite things, impress and drive them home to acceptance. However, care must be taken not to allow the Publicity to become profane or undignified.

The Committee on Publicity will need to be wise in their work, but they must be thorough and definite. In the Publicity for a Revival something ought to be said about some feature of the Revival in every Church gathering of any nature for some weeks in advance. The plans for the organization, announcements about the corps of Workers, the objectives of the meeting; words of introduction and commendation of the Evangelist, and every other legitimate reference ought to be made. These references must be spicy; they must have variety; they must create interest; let them be of such nature as to place obligation on the Church and on its

Workers; they must never be lengthy and they must not be made in a monotonous, sepulchral, or matter-of-fact manner; let them breathe with life and enthusiasm, with the heart in them. These qualifications of the announcements in the Church services will arrest the attention of the hearers, fix it upon the Revival, make them look forward to it; it will tend to make them believe in it and talk convincingly about it themselves.

The Publicity Committee might well organize a Boosters Committee, upon which will be representatives from all ages and ranks from every part of the community. A little training for this Committee will set them to talking about the Revival to everybody, boosting its plan, and arresting attention on the part of others, who may in turn themselves become boosters. A grouch, criticism, and knocking are contagious; but not less contagious are laughter, smiles, and pointing out the good things of life. Some of the very best things of life are found in the Revival experiences. Why not have an organized effort to point them out to every wayfarer? Even when these things are well known by everyone it is a great help and a valuable asset to talk about them in a complimentary way. Some of the best of Publicity is that which comes from the living, breathing booster through the personal touch, and there is no saying just how much good they can do in the matter of drawing people to the Revival services and enlisting them in that cause.

It will be a part of the Publicity Committee's work to interest and enlist the business men of the community. These men think that they have

no time to give to the Revival, and many, if not all of them, will pass it by with scarcely any notice. There is a way to reach them, and the Committee will determine what it is. Sometimes a series of letters, numbering from three to five, written by some business men who are come-at-able, will get results. These letters must be short, directly to the point, and with a good strong appeal. When Mr. B. Mity Busy gets letter number one, he will likely smile and throw it down; when he gets letter number two from another one of his business associates, he will have the Revival more firmly fixed on his mind; by the time he gets letters from yet other friends and business men he will likely become interested, and will perhaps have enlisted himself in behalf of the Revival unless he is a very hard man to reach. Even in such a case some persistent and wise effort may win. This will be true of some others besides very busy men. Personal letters to the right parties are always good.

Just here a word of caution is in order. Don't be a bore, especially in the matter of Church work. *Ad infinitum* commonplaceness never gets results. Brevity is the soul of wit. Say what you have to say in the simplest, most direct way, and stop. Chicken pie is an orthodox ministerial diet, but too much of it gets to be unsavory; long consumption of sweets makes them bitter. A well-known scientific principle of Publicity is the application of a psychological law, "continuity of impression produces insensibility." Be brief and catchy, and use variety. This applies to billboard advertising, it is true; but it no less applies to every other form of Publicity. A short, snappy announcement will be heard; a short, pointed

letter will be read; and thus the Publicity man's message will be put into the mind. The result is a hearing for his proposition. If it is logical, if it has merit, it not only receives a hearing, but the chances are that it will be adopted. But the hearing comes first.

The local newspapers are always ready to give space for Church news, if it is news and attractively presented. A Revival is always a source of news, and the news that it can furnish will react in favorable Publicity. Articles concerning the Revival should be prepared for the local papers a month in advance of the Revival date. Let each article be complete within itself, and let it be news, the chronicling of some real event or the disclosure of the more important plans. In the preparation of several articles avoid repetition, and be sure to avoid the use of set phrases. The Church is not dead, and the Revival is not a Church funeral, therefore let the news stories be alive and vigorously alive at that.

As this matter is of a great amount of value, perhaps the experience and method of a notably successful Pastor will be read with interest. This Pastor used the local, weekly press for nine consecutive issues just prior to the Revival date, and each article was really of absorbing interest. The first article announced the general plan of the Revival; this plan was rather novel and its novelty was indicated in the headlines; it was read and commented upon by everybody; its weakness and its merit were freely discussed; true, there were the usual number of crows with their dismal prophecies of failure, and the scornful and critical were not idle, but its novelty and

logical adaptation to the community won for it dozens of friends who enthusiastically supported it; there was much discussion, and that discussion was good Publicity in itself.

The second article made capital out of these varied discussions. Often a grievance will disappear when it is put into cold type; therefore the first part of the article quoted the adverse opinion, without giving names; some of this adverse opinion was from ministers, some former Pastors, and others living outside the town. It adroitly made failure of any sort in Church work, and especially failure in a Revival, to appear odious and as a blistering shame upon any community. Then followed the favorable quotations and what the public thought were the good points in the plan, concluding with an appeal to righteousness, to both civic and Church pride, to loyalty, and to the dreaded odiousness of defeat. This article converted many of the former prophets of evil and made boosters of them; it produced a reaction which caused almost a universal prophecy of success.

Another article gave the objectives of the meeting, which included the number of accessions hoped for and the simple things that the Revival would seek to do. Another gave the white population of the town as was ascertained from the survey; in that article there was also information as to the number of Church members and the number of non-members within easy reach of the Church. Another article gave the schedule of the Cottage Prayermeetings, the names of the leaders and homes where each service would be held; as this article contained the names of people who had never led any public service, and as

certain homes were thrown open for the services which had never been opened before, it was of good news value. Every other article of the series was equally good and well received.

Thoughtful consideration on the part of the Committee and Pastor will produce the items of interest and appeal suitable to the local needs. In writing these articles it will be well to bear in mind that the element of challenge is valuable. It is well to provoke antagonism to the suggestion of failure, and the more of the right sort of antagonism to failure that can be aroused the more wide-awake will be the Church. Sometimes sin may be shown up as the cause of all failure and a wholesome opposition to it may be created in the public mind. Sin is a challenge to the Church and to every righteous person; if they may be brought to realize this and an active opposition created, then the Publicity Committee has scored a valuable triumph.

Another good way to attract attention is by means of placards. Let them announce the Revival in a dozen to twenty words, and let them be posted in every available place in the community. Too many of them cannot be used. As an example of placard advertising the experience of a certain rural Pastor is cited. He had organized rather extensively for a county-wide Revival, and as a part of that organization more than five thousand placards were posted all over the county. They were in show windows in every store, including the small crossroads grocery; they were nailed to every roadside barn or house; every schoolroom was supplied, as was every Church; telephone poles, stumps, trees, wagons, and every

available place or thing was thoroughly placarded, so that nobody in that county could get out anywhere without running into an announcement of that Revival.

This instance of placarding was not overdone; it was thorough. The placards were choicely worded; they were attractive; they had a vital message; they got it to the people, and the people take things and remember them better when they come through the eye. One of the essential principles of good Publicity is thoroughness.

Continuous Publicity after the Revival has started will be helpful. As a part of this, from time to time during the Revival the Chairman of the Personal Work Committee can report the results of the meeting. Let the report give facts, rather than hoped-for results or comments, which might easily verge into criticism or an apology. Such facts as the number of new family altars, the number of converts, the number asking for prayer, the number of accessions, the size of the congregations, and many other interesting items in the matter of results might be given. These reports will create favorable comment; they will give encouragement to the Workers and stimulate them to greater efforts. Let these reports be short. Their brevity will make them more effective.

After the Revival has gotten under way there will be a number to hang off; some of them will be quitters, some will be indifferent, and there will be some who have not taken any part in the services at all. A system of written reports and letters mailed to this class of people will do some good.

Good Revival news is usually desired by the daily

press of the State. While this might not be of any Publicity value in the community, it does give that community a sense of prestige to have its Revival reports published abroad. It also encourages those in other communities to make a success in a common cause.

Show-card Publicity is extensively used in the business world, and it is of no less value in the religious world. An example of this is found in the experience of a certain successful Pastor-Evangelist who covered the Church walls with attractively designed and wisely worded cards. Each one had only a few words; some carried a challenge, some an exhortation, some a message, some set forth objectives sought in the Revival. Examples of the wording follow:

“CRITIC OR BOOSTER?”

“GOD OR THE DEVIL? HEAVEN OR HELL?
WHICH?”

“COME CLEAN. NO DODGING.”

“STICKER OR QUITTER?”

“DON'T HIDE BEHIND THE OTHER FELLOW. BE
A MAN.”

“ARE YOU ENOUGH OF A MAN TO BE SAVED?”

“PROCRASTINATION—THE DEVIL'S BIGGEST
WEAPON.”

The criticism is offered that the Church ought not to be decorated like a department store. Such logic consistently followed would eliminate many of the valuable features of a Revival. The Church is sacred and it is a holy place. But let the show-cards be holy too; let them be consecrated to God, with nothing of the profane or undignified about them.

Many of these terse messages will stay in the mind, getting from thence into the soul, and mayhap win some for Christ. If a tent or a tabernacle is used for the Revival services, this objection is even less valid. Paul could be all things unto all men that he might win some for Christ. The Pastor and the Evangelist in collaboration with the local Church should do every permissible thing in order to win people for God and the Church.

A good talker who has judgment enough not to offend other denominations ought to conduct the chapel exercises at every public school within reach of the Church. The good old custom of chapel exercises in the public schools is passing (it ought not to be done away with), but in many sections it is still in vogue. In an adroit way let the leader direct attention to the Revival and the welcome that awaits all who attend. He must not take more than his allotted time for his talk. Even if he does apologize for it, and even if that apology is accepted, he injures his cause by exceeding the time limit.

One Pastor who was a member of a civic luncheon club addressed the club briefly on the matter of the approaching Revival, appealed to them for their help to interest the men of the town in the Church life, and particularly in the success of the Revival. These clubs are usually enthusiastic, and they are usually promoters of any plan that will build up the community. They accorded the preacher a respectful hearing, cheered him at the conclusion of his speech, presented and passed a resolution pledging their help to make the Revival the best one that the community ever had. This resolution went to the

local press, to the State press, and to the National magazine of that club, and was published by them all. Thus great and valuable Publicity was secured besides the help of a body of representative business men.

It may not be practicable to put into operation all or even some parts of the suggestions contained in this chapter. Small churches, small communities, and the scarcity of Workers may make it hard to put on much of a campaign of Publicity. But let as much be done as possible. It is as valuable as any other purely human work that can be done. In the material world capital spends its millions for Publicity, and says that it pays better than any other expenditures. The same is true of Publicity for the Revival. That Publicity has a twofold objective. First it wants to attract the attention of the public, so that large crowds will hear the Revival messages; second, it wants to make the public think seriously, so that it will accept the Revival messages.

If the Church might be put on a purely commercial basis, it would be the most attractive of fields for the advertisement writer. It does more for a man than any other agency; it is invaluable to business, to the home, to our nation, and to all that we hold dear. This fact is generally admitted. Let the advertisement writer separate himself from the commercial, let him get into the realm of religious ethics, and let him direct attention to these things, and the chances are that he wins victory for the cause.

Direct the public attention to the fact that there are no better orators than preachers as a class. And who does not like to hear a good orator? There are

no more interesting and engrossingly vital subjects than those presented in the Gospel. And who does not like to hear an interesting subject ably discussed? As a rule the Church is the most comfortable building in the town; as a rule there is no better music anywhere than the happy music of the Church, containing the grand and majestic anthem, soul-stirring hymns centuries old and breathing life in every word, the rhythmic Revival songs, the swelling volume of the great pipe organ as it seems to search out and fill every niche of the soul with its inspirational delight, the well-chosen orchestra, the duo or more of pianos, the many-throated singing of the congregation. Let the advertisement writer play up these things. And then let him appeal to the depths of the soul desire for righteousness.

The public can often be persuaded to take what it does not want; and they will certainly take what they do want if they know you have it to offer. The public will find that the Revival offers exactly what they want, if they can be brought to hear the Revival message. Getting that hearing for the Gospel will be the chief duty of the Publicity Committee. The Word of God in the hands of a Spirit-filled Evangelist assisted by his corps of Workers will get results, and fruits will come from the hearing.

The highways and the byways, the fields and the hedges are full of those who would like to come to Christ. They would like to come to the feast, and they are cordially invited. Matters of worldly moment have kept them from hearing the invitation; some having heard it have innumerable obstacles in the way; some are too weak; others are indifferent;

others just will not. But the command of the Host is to go out and compel—compel—them to come to the feast that His Table might be filled with guests. Wisdom, prayer, adaptation to local needs, work, organization, publicity will compel them to come in and fill the tables to overflowing, and yet there will be room for every guest of the Great King.

Lest the Publicity Committee be tempted to make their work a matter of mere routine, forgetting what it is all about, let this caution be offered: their work is sacred. The moment it becomes routine it loses effectiveness. They are charged with a spiritual mission. It is their work through consecrated Publicity to arrest the attention of busy, and mayhap sin-laden, people and fix it on a sacred cause; it is their work to get a hearing for the Gospel. Theirs is a godly duty. Let them ever be aware of this in all their plans.

CHAPTER V

MUSIC

As Worship. Leaders: Not Common, No Recluse, Not Doubted. Judgment. Adaptation. Instrumental. Pianists. Coöperation. Specials. No Display. Passion. Mostly Congregational. Purpose. Getting Folks to Sing. Song Book. Selecting Songs. Balanced Program. Proposition Song. Junior Choirs. Adult Choirs. Emergency. Follow Leader.

THE Revival and Church Music is worship. It has ever been so from the days of the early fathers. Some of the most sublime passages of Scripture are Music; some of the most noble expressions of the soul are Music. As an expression of the inspiration in other hearts it thrills the hearers, and it reacts upon its producer and lifts him to more ideal heights. Music entertains, and it holds the interest; Music is a drawing card for the Revival; Music will reach many a sinner when other agencies have failed; Music gives the proper atmosphere for the sermon; Music produces a psychological reaction that is receptive to the truths spoken in song; and when those same truths are amplified and emphasized in the sermon there is a more ready acceptance of them.

In the plans for a Revival let ample care be taken to secure the best Music, and let those plans center around the idea of promoting congregational singing as much as possible. That this may be done to the best effect, let some care be exercised in the choice of a Choir Director. There are many good ones in this

day, who can sing and who can get others to sing also. In the selection of the Director of Music for a Revival there is this important caution to be observed: be sure that the Director has no commercial stamp upon him, be sure that he has some wisdom and tact, and be sure that he is pious. Not the "everybody's-dead-and-I'm-dying" sort, but real enthusiastic piety. Any person acting as the Director of Music in a Revival who makes the entire Revival period a sort of social opportunity will not be very effective. He is supposed to work, not play. If he can play with the sincere purpose of leading his playmates to God, well enough, and may God speed him on his way. Otherwise he will have the wrong mental bias, his earnestness will be taken away, and he will be only a part of a machine. Rides, receptions, various games, fishing, hunting, with the number of other distractions, which any hospitable and well-meaning community might offer, will rob any Church Worker of his seriousness of purpose, cause him to forget the objective in view, and nullify the effectiveness of his work.

On the other hand, the Director, or any other Worker, can ill afford to be a social recluse, a sort of bear and a general nuisance while in the presence of others. It will be fatal to his usefulness if he does not establish the personal contact. This can be done wisely and effectively. No one must take himself too seriously, lest he lose something of his sense of value and proportion, the which he surely will unless he mingles with his fellow man and learns him. Let that learning, let that association be with the sole purpose of helping his fellow man. That

this purposefulness be not nullified by design, either real or apparent, it must always be through love and in sincerity of heart. Thus it wins, where it might easily disgust and fail.

The Music Director in a Revival can sing people to Christ quite as effectively as the Evangelist can preach them there. But if he has made himself too common, so that there is the least doubt as to his sincerity, it matters not how good his intentions are or how religious he may be in his heart, he has lost much of his valued power to win souls through song. Further, a doubt of his sincerity, or of that of any other one of the Revival corps of Workers, will affect the results of the other work done in the Revival, making the doubted person to be a handicap and not a help.

The Music Director needs to be a man of good judgment as well as one of ability, circumspection, and consecration. He must be keen to sense the nature of the congregations, and be able to arrange his song selections so as to get the best effects. He is trying to get a verdict for Christ, as much so as the Evangelist. As the Evangelist piles argument, on argument masses his facts, appeals to reason, to love, to fear, and to every human trait, trying to get a verdict for God, so may the song leader appeal to reason, and all the emotions, and to the depths of the heart for the same purpose. Many a good Music Director has won his hundreds to Christ. Most of them have contributed no small measure to the success of the Evangelist in his winning souls.

The Revival is not the place to show forth the talent of the song leader, or any other accomplished

artist; it is not the time or the place to teach a congregation how to sing; it is not the time or the place to try to create a taste for a higher class music than the congregation has been accustomed to. The objectives of the meeting will require the support of good congregational singing, and the congregation will want to sing those songs with which they are familiar, or those which appeal to them. Without doubt there is some Church Music that is not very appropriate, while there is some which is hardly worthy the name of poesy or Music. As much as possible both these kinds of songs should be avoided and the songs used which have a real message and which are suitable to the Revival. Rhythm is not to be avoided altogether, but there must be a care not to turn a song service into a sort of would-be religious fox-trotting affair. With due regard to the class of Music used then let it be of prime consideration to get the folks to sing. It helps them, and it helps the meeting.

Long-drawn-out instrumental music is out of place. A good orchestra, or several pianos, used as an aid to the singing, will be helpful, but the instrumental Music should never have so much volume as to detract from the singing. The best Music made is that produced by the human voice. The instrumental music must stimulate the singing; if it does not do that it fails of its real purpose.

There are Pianists and Organists who play without animation, with scarcely any expression or feeling. The reaction on the singers is hurtful, and they sing as though half asleep; they sing in the same way the musicians play. The Pianists must be alive, snappy,

full of expression, feeling the melody, and by the very intensity of that feeling and by their very sincerity produce through the notes a reaction that will make the singer feel a thrill and really want to sing with all his powers.

Let there be the clearest understanding between the Music Director, the Pianist, and the Evangelist, so that there will be coöperation without any conflict. If the Evangelist wants Music or a song, it should be immediately ready for him; if he wants the Music to stop, at a slight signal it should do so immediately. Coöperation and coördination of all the forces are necessary to the proper atmosphere for the Revival messages.

No small part of the Music Director's duties will be the arrangement of the talent at his disposal for vocal selections: solos, duets, choruses, etc. The talent should be adapted to the message and tune of the song, and the song itself must suit the message of the Evangelist; these special music selections must always coördinate with the objectives of the Revival, and they must seek to promote them.

Let it be said again that the Revival is no place for the mere display of talent. In the matter of presenting special selections this problem will intrude itself at times. Sister Highbrow's daughter may have just finished her training at some good conservatory; she may have a good voice, and she may sing well. But she is worth nothing to the Revival unless she is willing to work under the direction of the Music Director, singing as well as ever she can the selections that are in accord with the Revival. Selections with high notes, giving a splendid range to the voice, with

marvelous combinations and effects, which are appreciated as Music by the trained ear, will put the average congregation to yawning and will chill the atmosphere of the meeting. The common people soon grow tired of just voice play when they cannot understand the words and where the words carry no special meaning which they can appreciate and understand. There are singers who have been trained in the best of conservatories who can put a vast congregation almost onto its feet, who can hold them spellbound, tense and thrilled, by singing some grand old hymn of the Church, the words of which are known and understood, and which search out the heart with a depth of religious feeling.

A singer is an artist. Not all who try to sing are really singers and therefore artists. It requires a passion for his work to make a man an artist in any sphere. Without that passion his work does not become a part of him. Unless his work becomes a part of his very soul, so that it really interprets the depths of his heart, even if it is technically perfect, it lacks all that subtle atmosphere which appeals to the hearts of others; it is not real art; it arouses very little favorable comment or admiration; it is born, soon to perish. But let the artist bare his soul through his work and he produces a masterpiece that will live centuries after his death. Much of this is especially true of those who sing the sweet gospel songs. A soul that is bared before the congregation, pouring itself out in a wealth of sublimity, living the song as it is sung, will awaken a response as nothing else will. Such a singer becomes an artist at such times; his song is his means of producing the sub-

limest of work, the salvation of sinners; his work not only lives through a span of years, each good man influencing some other one, but it lives in imperishable fame through eternity. It is a matter of no small moment to sing a soul to God.

A Revival is no place for many special songs. One good special selection just before the sermon will create a good effect. At times the Evangelist may want a short selection during the sermon, as an illustration, or for some effect. This should be prepared for in advance and be sung by a good, clear voice, with expression. This will not be effective if used too often, however. Sometimes at the conclusion of a sermon an appropriate selection may be given with good results. Whenever any special number is to be rendered let it be done promptly, with no awkward waits in which the leaves of some book are fumbled, or there is some puttering around the instrument. These pauses help to destroy the psychological effect, and they may lose part or all of the verdict from the congregation. Sometimes a few people will want the whole service composed of solos, choruses, and special music. This is entertaining, and it might be used to some advantage, but it is not the best for the Revival. It is best for everybody to sing. Congregational singing gives everybody opportunity for expression, and it is enjoyed by all those who listen. Congregational singing will furnish a good background for a special song; congregational singing provides an opportunity to satisfy the craving for musical expression which is latent in almost every heart, even among those who have little or no talent. Congregational singing reacts favorably to the guid-

ing power of the Holy Spirit in any life. This is true because the songs carry a Gospel message and a powerful argument, as well as an appeal to the emotions; the soul is stirred by both the melody and the words, and so the heart is poured out. The thought of the song is lodged in the mind and its principles are perhaps developed into fruition by the sermon.

Every congregation will be made up of a variety of people, from all walks of life and with various degrees of religious experience. In the evening congregation there will be those who are tired from a day of hard labor; in all congregations there will be those who have experienced some sorrow; there will be those who have suffered some keen disappointment; there will be those who are more or less despondent; some will be cold, indifferent, and careless; there will be some who are cynical; some will be harshly critical, while others will poke fun at almost everything in the service. Most of these are abnormal conditions; any abnormal condition produces some tension in the life; at times that tension almost reaches the breaking point; many times the nerves are at a very keen edge, and the mind is affected, so that it is not favorable to the reception of the Gospel. Good, hearty singing does much to relieve this tension; indeed it does relieve it for every one that sings heartily; in its place comes interest and relaxation, with the attention directed to the Divine. Not only does congregational singing relieve tension, create a proper atmosphere, provide an opportunity for soul-expression, serve as good illustrations for the sermon and as a mighty appeal to the singer, but it has the

psychological effect of putting the singer *en rapport* with the Revival and the Evangelist, so that he is responsive.

However, by far the hardest work of the Music Director, as well as the most important, will be to persuade the whole congregation to sing. There are always a few who will sing, but there are vast crowds who will not. Some of them are apathetic, some are merely curious, some are overcome with inertia, some think they cannot sing. There should be at least ninety per cent of every congregation taking part in the song service. Just how to get this done is the problem. Wisdom, real leadership, and polite insistence will do much to promote general singing.

If the Music Director is physically able to sing with animation every word of the song, the congregation will respond some better. But if he cannot sing every word, he must be exactly ready to lead off on the first few words of every stanza and the chorus, which will get the congregation started. If he does not do this, there might be a bit of a pause, some indecision, a few starting off with the stanza, while the others gradually drag back into the song, and some will fall by the wayside altogether. An Evangelistic song leader of national repute, who is able to inspire almost everybody to make an effort at singing, offers this advice: "Pick the song up, get it going good, and keep at it right through to the end." Plenty of song books, so that there is one for everybody, will help, for sometimes a person who will not sing has a book, while one who wants to and will sing has no book. Let plenty of books be provided, and let the ushers see that every one is supplied. It will help

to pick out the singers with strong soprano voices and ask them to be seated at regular intervals all through the congregation and to do their best in singing every number. Their example will inspire those about them to sing. The element of contest will get some to sing who would not otherwise; let one section of the congregation sing against another for a stanza or on the chorus, and then all sing together; the contest element is subject to many effective variations.

A matter of care will be the selection of the song book to be used. The stamp of commercialism is on many of the Revival songs in this day of huge publishing interests. The Music sinks to the level of a jig, or jazz, or jingle, while the words have little or no meaning and carry no message. Sometimes when there is a message it is veiled with metaphoric language which the common people do not understand; sometimes the message is mediocre, platitudinous, or merely commonplace; sometimes the message is not argumentatively put so as to produce any cumulative or lasting effect. The impression made upon a careful reviewer is that of "umpity songs at steen dollars per." With many of these modern song books their chief but poor recommendation is that the songs have lots of rhythm. However, there are many good song books published to-day, containing selections suitable for every Revival need; they have well-balanced selections chosen from those modern and ancient songs that have stood the test both as to good literature and musical standards. There is every variety, ranging from the martial gospel to "the stately audience chamber of God;"

there are real songs that stir and thrill, while there are those which play upon the deeper emotions; there are suitable selections for every Gospel message, ranging in subject matter from hell to heaven, telling about sin, the atonement, repentance, faith, earthly and heavenly rewards. Select one of these better kind of books and get plenty of them.

When a good book has been chosen the matter of song selection has not been finished with. Let care be given to the choice of the numbers for each service. No service should be composed wholly of the rapid, rhythmic songs. They are good; they have a sweep, a melody, a martial air that stirs the soul and awakens the feelings of the heart, and they will appeal to almost everybody. But used exclusively, the effect is likely to be an impression of a lack of seriousness. Their energy requirements may furnish a sort of an escape for pent-up emotion that ought not to escape except in deepening conviction and repentance. A troubled conscience can dodge behind almost any small thing, and even so conviction because of sin may be relieved without a decision for God. However, rhythmic and martial songs are not to be avoided altogether. They will put life into a drowsy congregation, awaken and stimulate them to become interested in what is going on, and they will attract to the services some who might not come otherwise.

On the other hand, in selecting the songs for a service they should not all be chosen from the more sedate hymns. The majestic hymns of the Church appeal to the depths of the heart; but if the entire song service is made up of the long-meter hymns,

however beautiful they may be, it will not be so far-reaching as it might. Perhaps the word of caution needs to be on the other hand, for there is a proneness to neglect and to underestimate these beautiful old hymns. Some of them are centuries old; some have won thousands for Christ; they have fed the saints and converted the sinners; they meet all the requirements of real poetry; many of them have an incomparable beauty. They should not be neglected, even if there are some in the congregation who are not up to their level and who do not appreciate them. There will be many who will like them, and such is their power that they will win many who have not seen their beauty until hearing them properly sung.

A well-balanced musical program is a part of the work for the Music Director. Martial songs, hymns, choruses, echo or feature singing, solos and special numbers, all in due and sufficient proportion will be one of the requirements for his success. These must be chosen as far as possible to be in harmony with the sermon which follows the song service. Usually it will be effective to close the congregational singing with some inspiring hymn, after which there may be a special number, such as a solo or quartet, and then the sermon. Perhaps the special number will be omitted and the sermon will follow the hymn immediately. If the congregation will sing right heartily some old hymn just before the sermon, it will leave them in a very receptive mood for the Gospel.

A noted Evangelistic Singer says: "Sing 'em awake; make 'em think; give 'em inspiration; entertain 'em too, while you are at it; sober 'em up,

and leave 'em in the right mood for the sermon." That is a good way. The martial songs first, with gradually more serious selections, culminating in a good hymn and solo just prior to the sermon provides fallow ground for the Gospel to be sown in.

The Music Director is a valued lieutenant at the close of the sermon when the proposition is to be made. Propositions are necessary because there is a lasting impression made when there is some expression; this is well known to all successful Evangelists, and is the scientific as well as spiritual reason why he makes propositions, presses for decisions, for commitment, and a public confession at the close of the sermon. The Evangelist may require a song as an aid to his proposition. The good judgment of the Director must have one ready that is in harmony with both the message and the proposition. Let no time be lost in hunting one; have it ready to announce immediately when called for; and let it be ready without the irreverent turning of leaves and poking about in a book while the Evangelist is preaching or making his proposition. Usually it is fatal to any proposition to sing a song which suggests compulsion, or one which carries with it a threat, or one which pictures stubborn resistance and its consequences. The best invitation songs are those which suggest yielding to God, those which suggest His love and His readiness to save, those which suggest simple faith, courage, and decision. A song may be powerfully dramatic in picturing the horrors of the lost soul, and at the same time it is a suggestion that the soul will not yield to God. Its reaction is in that direction, with scarcely any response to the proposition. A song

that pictures surrender, yielding, throwing self in a repentant state on the great mercy and love of God will cause a reaction in favor of the good impulses of the heart, and such a song may be the means of a goodly response to a proposition, and that may mean the salvation of several souls. During the invitation song, should the Evangelist wish to make a further exhortation or explanation, at the slightest sign from him, let the music and the singing stop immediately; so soon as he has finished his exhortation let the music and the singing be recommenced promptly.

Reference has already been made to the Junior Choir. A helpful feature of any Revival will be the songs sung by such a chorus. The children between the ages of ten and fourteen years, when properly organized and led, will furnish some singing that attracts both old and young. Their voices are crisp and fresh, and of such a timbre as appeals to every hearer. Much the same may be said of a choir of young people between the ages of eighteen and twenty-two. These young people are on the threshold of life, just getting ready to assume its responsibilities; they are vigorous; they have enthusiasm; they have ideals, perhaps vague, but, for the most part at least, they are unsophisticated; they are appealing to the older folks, and they are attractive to the young people. Let separate, special seats be provided for these choirs composed of children and young people, so that they may be as near to the pianos as possible and at the same time so that they may face the congregation. They may be used in a number of effective ways by the Music Director. It is well to let them sing a whole song alone at times;

sometimes they may sing just the chorus alone or, again, the verses with the congregation joining in the chorus; sometimes the children may echo the singing from the congregation; sometimes one child or young man may sing the verse and the others may join him in the chorus. Use the children; use the young people; put spice and variety in the work that they do. Organize them and give them special attention; they will repay manifold all that is done for them.

The organization and personnel of the adult choir call for special attention. The personnel should be picked, and in that selection care should be taken to get those who are dependable and wise as well as those who can sing; if possible, every member of the choir ought to have religion, and ought to have the success of the Revival at heart. But an indifferent person or a sinner who likes to sing might be permitted to be in the choir, for the religious people there will certainly have a good influence upon him, and he may be led to Christ through his love of music and his willingness to sing in the Revival. But it will not be wise to have the choir composed of reckless or indifferent persons or sinners in any considerable numbers. Let the number in the choir be large enough to produce some volume, so as to furnish good leadership for the congregational singing. At times the congregation will not be able to sing, for there will be such a demonstration of the Holy Spirit as to greatly affect them all. The continued presence of the Spirit will depend upon the receptiveness of the hearts of the congregation. The continued speaking to the heart through the medium of song while the Personal Workers are engaged at the altar

or in the congregation, or while the people are responding to the proposition, will keep the heart in a receptive and a responsive attitude. At such a time the choir must carry on the singing; they must realize at that particular time that they and the whole congregation are passing through a crisis, and that their song message may cause some one to decide for Christ.. At such a time the wrong personnel in the choir might be unsympathetic; they might get impatient; they might murmur; they might give audible and visible signs of their disapproval. Sinners and the unconcerned who have never won a soul for God and who do not care much about such work are not able to understand the processes whereby the lost are reached and brought into the fold. Such behavior and such an attitude on the part of the choir will have a bad influence and will be a stumblingblock. Leave such people out of the choir altogether, if possible.

In case of emergency, where the spiritual condition of the Church is at such low ebb as to provide no other kind of people for a choir, and it is either to take sinners or have none, by all means take them. Organize them; have them to meet for several times and give them instructions and thorough explanations; appeal to their sense of pride, good manners, righteousness, and their own desire for salvation. Common courtesy on their part should cause them to respect the objectives of the Revival and respond to the polite requests and explanations of their Pastor. And by this means the whole choir might consecrate themselves to God and become spiritually minded.

If the Music Director is to be effective, the choir must follow his leadership. He is responsible for the success of the song service; he knows the objectives of the Revival; he knows the mind and the policy of the Evangelist; he is trained and knows how to produce the best effects; his life is devoted to the work, and he knows the purpose and the likely results of everything he does. He cannot take the time to explain all of his decisions and requests to the choir. They must be willing to follow him with confidence in his leadership. Otherwise the lack of coöperation may defeat him and prevent any good. Let the choir withhold criticism; let them make any suggestions that may be sincere and well thought out, but let them be far from trying to substitute their plans for those of the Director. Let all who work in a Revival, those who work for Christ, be subject to authority, and let all move as a unit, of one mind and of one work, to win souls for God.

CHAPTER VI

SERMONS

Importance. Plan. Objections. Adapted. Themes. Old and New. Homiletics. Positively Against Sin. Local Evils. Conviction. Hell. Judgment. No *De Luxe* Religion. Crises. Messages for Crises. Awakening Church. Love. Heaven. Repentance. Faith. Other Themes. Exhortation. Proposition: Kinds, Caution, Attitude. Summary.

IF we may borrow some military phraseology, the Sermon is the battle in the Revival; all other contributory matters are strategy, generalship, and the plan of attack; there are reënforcements and aids, but the Sermon is the fighting time. Other things are valuable to the Revival and many of them are necessary to its greatest success, but it is possible to have a Revival with nothing but the preaching, while it is not possible to have one without the preaching. It is largely through the Sermon that the results are obtained. Let no phase of the Revival work be underestimated in its importance; everything that deals with immortal souls and their salvation is important; but the rather let it be more emphasized that the most important part of any Revival is the preaching. Organization may provide the crowds, but it will require preaching to save them; singing may create a proper atmosphere and prepare the way, but only the preached Word will reach the heart and cause it to change; Personal Workers may guide a soul into a decision, and they may lead one to God,

but it is the Sermon that stimulates the Personal Worker, causes conviction to come upon the sinner, and points out the way. There are inconsiderate people who do not seem to realize that "it pleased God to save souls by the foolishness of preaching," and that it still so pleases Him; there is a tendency to minify the Sermon, to crowd it almost completely out, by a sort of musical or other program. These programs may be good and they may serve a good purpose, but they will scarcely reach a sinner or lead a soul to God. By far the most important part of Church worship and the most important part of the Revival is the Sermon itself.

The planning and the generalship, the wisdom and the strategy necessary to a good Revival do not lead right up to the Sermon and then stop. Even as the battle itself must be planned, so must the Sermon. It must vary its plan, and, as it is the most important part of the Revival, so will its plan of attack be the most important plan made. In order that this plan may be wisely and ably perfected every particle of information about the field ought to be in possession of the Evangelist in advance of the date set for the meeting. This will enable him to arrange his messages to meet the special needs of the Church and the community; it will help him to adapt the Bible message so as to correct specific evils. He may fit his Sermon to the particular sins of the people, or he may stimulate the Church where it needs it most. No general can plan his battle until he has all the information possible about the topography of the country, the enemy, and his own resources; no successful and thorough Sermon-planning to suit a

given community can be done when there is ignorance of the field, ignorance as to the enemy, and ignorance of the Church and community resources. Know all about everything and then seek to remedy everything that needs attention. This knowledge will serve two purposes: it will make the whole work of the Sermons to be practical and to have a practical aim, seeking certain well-defined results. Perhaps, more important, it will give to the preacher a note of conviction and earnestness, a poise and a bearing that nothing else material will inspire.

There is room here for some objection to the suggestion that the Sermons be planned. It might be questioned if the Evangelist is not trying to promote a Revival by mechanical and human agencies rather than by depending upon the Holy Spirit. By no means let anyone depend upon himself or any human agencies to the exclusion of the Divine. But God expects us to plan; he expects us to work wisely; he made us not as automatons, but as rational beings. We plan our material work, our business, so that we may have the necessities and the comforts of life, and trust to God for his blessings upon us; we are to look to God as the great Provider for our every need, but we know that God is not going to feed us unless we work. So may we plan our Sermons to deal with the specific needs of the Church and community; as we prepare a Sermon before we get into the pulpit, trusting to God to aid in our study, so may we prepare a whole series of them adapted to the soul needs of any place, trusting the Holy Spirit for guidance even in the selection of the text. May this caution be given to those who are not committed to

thorough preparation for the sermon attack: is it not presuming upon the Spirit when we fail to do our part of the work, depending upon Him to do it for us? The best way is to do with intelligence all that we are able to do, to the very extent of our mental, physical, and spiritual powers, asking for the presence of the Holy Spirit in both the planning and execution.

That this may be done, there are several good ways of making the Sermons fit the needs of the Church and the sinners about it. A general theme may be chosen, about which all of the messages will be builded, so that the central idea of the Revival will permeate every discourse. When the song and prayer service is in harmony with this theme, its influence will be felt in every heart, if not in the very first service attended, certainly after two or three services. The theme may be chosen and so developed from time to time as to be cumulative in its effect upon the hearer; it may gain such power and sweep as to cause surrender on the part of sinners and a shout on the part of the saints. It may be that no one theme will be best to meet all the needs of the community, and so several may be chosen, and thus several series of sermons are directed to meet the special needs of a place. One series may seek to stimulate the Church; another to show forth the great love of God, and thus stimulate the Church and appeal to the sinner at the same time; another to show the true and lasting reward of the Christian, and thus provide encouragement and dispel error; another may seek to correct false notions about sin and to show its heinousness; another may be to sound a warning and to picture the doom of sinners; the moral atmosphere may need

clearing through a series of messages strongly denunciatory of sin and certain particular sins. A plan of attack through the Sermon that has resulted in great success and one which is in common use is to fit the first efforts of the Revival to the needs of the Church, so that it may be revived and its spiritual forces built up. After this, one of two courses is pursued: the one is to preach straight out to the sinners, fitting the message to the needs as predetermined; the other is to be guided by the state of the meeting as to the next Sermon, but to make every one harmonious with the work sought to be accomplished. Wherever the Evangelist is a correct diagnostician, allowing the state of the meeting to guide him in the selection of the next Sermon will be powerful in securing good results. Each effect already obtained will be added to and message after message will produce a climactic effect, so that every stubborn will may be so bombarded with reason, eloquence, hope, love, and all, not unmixed with elements of pathos and terror, until it will crumble and yield to God.

It is something of a temptation to use only those Sermons which have proven their power in former meetings. They represent the best effort of the Evangelist on that particular line of thought, and God has honored them with good results in the past. By all means use these old Sermons if they fit the occasion and meet the need. But if they are used without a purpose and merely to save the effort of preparation it is to be questioned if their use is wise or effective. It is no easy matter to prepare some twenty-five to forty messages on short notice.

But there will be in any Evangelist's Sermon collection those which exactly suit a given place or condition, and they ought to be used. The experienced Evangelist will have a wealth of material to draw from, so that he will be able to prepare a message on short notice to fit certain needs; he will be able to change and to adapt an old Sermon so that it will be suitable. By reason of long hours spent in the study, a thorough acquaintance with the Bible, a good knowledge of human nature, a fund of general information, with consecrated brains under the guidance of the Holy Spirit, and with some hard work, the Evangelist is able to prepare a whole series of Sermons in a very short time which will suit any local needs.

Well-rounded Sermons that meet all the requirements of good literature are not out of place; certainly the preacher ought to use all of his ability and the very best of his talent. Every Sermon ought to be well rounded out and it ought to follow all the rules. But, after all, the Revival is no place for mere homiletic excellence. Perhaps it would be best to disregard homiletics altogether, certainly to the extent that it is not allowed to hamper the preacher in getting his message to the hearer. It is even well to digress at times; it is well to say anything which needs to be said, anything which some exigency calls for, even if no conceivable analysis of the text will admit of a logical place for it. For instance, the old drunkard in whom you are especially interested may come in after you have started to preach; you may know a few words he needs to hear, which you feel will have some weight with him; it is certainly better

to say them and perhaps reach a soul than it is to adhere strictly to homiletic principles, and maybe lose that soul.

False notes in dealing with sin will not produce the conviction necessary to repentance and conversion. The Evangelist must never be apologetic in his attitude toward sin, and no evil should be minimized. There are no minor sins; there are no little sins; all evil, ranging from the so-called little sins on up to the heinous and shocking crimes against God and man, is as awful as hell and as terrible as the Devil can make it. The Evangelist must feel this; he cannot assume a tolerant attitude toward evil, but he must whole-heartedly condemn all sin. (See chapter on "Attitude.") While the positive note of condemnation for sin is necessary to effective preaching against wrong, it must be plainly evident that the Evangelist loves the sinner and wants to do him good; he must be tremendously opposed to sin and sincerely in favor of the sinner. A study of the Bible teaching and its method of dealing with sin will help the Evangelist and every Personal Worker. The Bible is full of examples of scathing condemnation of evil; the prophets dared to condemn the wrong and to hold up the right, and so powerful was their condemnation that kings trembled under its withering power; it was this power that produced many of the reforms of the Old Testament era. Christ and his disciples fearlessly attacked sin in both high and low degree. In fact the history of the triumph of right and the history of the rise of Christianity is the history of the fearless and strong denunciation of sin; it is the history of the uncompromising stand

against wrong anywhere. In these days no Revival will correct sinful conditions, nor will it put down wrong and initiate reform unless there is a firm stand taken against sin. Let the Evangelist cry against it; let him picture its horrors; let him show its wreck and ruin in the world, and while he is doing this let his heart burn within him because of the Holy Spirit's presence and because of his love for man and for God.

Let the Sermon plan take cognizance of the specific sins most prevalent in the community. Let sermons be preached that will show up these sins in their true colors, show just what they are, why they exist, what they lead to. Let not the soul of the Evangelist or the hearts of the corps of Workers be troubled with the fear of provoking antagonism. Intrenched sin has always been antagonistic to righteousness, even persecuting it to martyrdom. The Devil will fight back every time he begins to lose ground; he starts misunderstandings; he causes disputes; he brings on criticism; he provokes a general row when he begins to be defeated, it matters not how or by what means that defeat is brought on. Let the Evangelist and the Revival Workers never be antagonistic, and let them always be ready to listen to any reasonable complaint or suggestion, but let them never be fearful. The wrong side is the losing side. If the sinner is made to feel that he is loved and that an effort is being made to help him, that there is nothing personal in any condemnation of sin, he will feel that you have told the truth after all, and often he will change from antagonism to appreciation. Perhaps he may be even convicted and repent. For

certainly the result of strong words against sin is a tendency to cause the guilty to stop and think.

Sermons against sin have their value in bringing conviction to the soul. If the soul does not feel guilty, it is not able to repent. The Sermon must definitely point out the sins of the soul and establish the conviction that they are wrong and highly blamable; the Sermon must make the sinner feel that he is guilty of high crime before God, and that he stands as a condemned wretch. Sin very easily condones and fortifies itself; it easily becomes stubborn and antagonistic; but when it is earnestly proclaimed against and when a better way is pointed it begins to question its own position, and often the sinner will prostrate himself before God and cry, "Woe is me; I am undone." It is true: "Resist the devil, and he will flee from you."

There is some sort of misguided sense which makes Sermons on eternal punishment unwelcome to many people. Admittedly it is the most horrible of themes. Well might one go into the detailed description of some charnel house, with all of its gruesomeness emphasized, putting into it all the realism possible, so as to produce a sense of repulsion and nausea, with as much grace as he could detail the horrors of eternal punishment. But the charnel house is avoidable; eternal punishment awaits every sinner and is unavoidable. It is true that fear is a disorganizing motive, but the fear of hell is wholesome. There are more ideal reasons for serving God than the fear of eternal punishment, but it is well for every human heart to have a wholesome sense of fear in it. If a sinner cannot have a better motive, let fear cause his

soul to strive to avoid the terrors of hell. This will be a good theme for the Evangelist; he might well preach several Sermons upon it; folks are prone to scout the idea anyway; it needs to be put back into the public conscience with some conviction; it is especially needed in the mind of the sinners, who have some sort of half-formed idea that there is little or no penalty attached to their misdeeds. Let the Evangelist preach about Eternal Punishment in a positive way and with deep conviction, but with a note of sorrow and sympathy. But let him draw the picture in all of its terror-striking facts. It will prove a wholesome, purifying influence.

The Revival is no place for pleasing some parlor fancies and proclaiming a sort of *de luxe* religion. Preach the rugged and substantial things of salvation. And hell is one of them. The judgment is another. There are Evangelists with good powers of description who can word-paint a very effective picture of the judgment scene, and all Evangelists ought to try it. Some such Sermons have stricken terror into the hearts of evildoers; they have made the reckless sinner think about his condition and what awaited him, and this thinking has often led him into repentance and conversion.

Sometimes there will be a standstill reached in the meeting; things will not move very much; enthusiasm has reached its climax, and is just about to recede. All such times are crises; their meaning is not to be misunderstood. When such a time comes it will require wisdom and piety to turn the tide in the right direction. If the leaders have a lack of wisdom, a lack of patience, or the disposition to quit, or if they

continue in a half-hearted way, the result is to let much or all of the sinners' conviction slip by; the ardor of the corps of Workers is cooled; some, perhaps many, sinners are hardened. The final result of such a crisis could be the gradual waning of the Revival, which began with such promise, until it finally dies out. But do not let these things happen. Be quick to sense the approach of a crisis from afar. Let the Evangelist and the corps of Workers be sure of themselves and their ground, and let them retain their positive bearing and direct leadership; let there be renewed earnest praying; stir up the saints; cheer the faint and falling. Let the Evangelist choose with care his Sermon to suit such a time and let him pour out his heart more earnestly and purposefully than ever before. The Devil sends the crisis; be not deceived; God can bring the Revival to triumph over any crisis, if the Workers faint not, but continue unwearily in well-doing.

Sometimes such a crisis is reached because the sinner needs to have a deeper conviction; sometimes it is reached because the corps of Workers have allowed the Devil to insinuate discouragement into their souls. If it is the latter, a conference and a Prayermeeting, with words of encouragement and zeal from the Evangelist, will probably set things right again. If it is the former, there are several ways of producing a deeper conviction. It may be that a complete change of tactics will be effective. Before any change is made, before any new line of preaching is undertaken, let the whole matter be carefully weighed, for results can be nullified and the meeting cooled off and completely ruined by the

wrong theme or unwise tactics in the time of crisis. Often it will not be necessary or best to change the theme or the tactics. Better results will come from a more earnest, a more ringing and an increasingly stronger message. It is a hard matter for the Devil and his forces to withstand a severe cannonade against their positions, however well fortified they may be; it is difficult for any sinner stubbornly to repulse the attempts of love and a desire to help him; therefore when sin is terrifically bombarded in love for its victim it is likely to crumble, to be swept out of a life. In the time of crisis let the evangelist be careful to avoid the very appearance of cheap abuse or querulousness.

The functioning of a good Revival organization is not always indicative of the proper spiritual state of the Church. Sometimes where there is such an organization the Church needs to be stirred up to greater things, but where there is no organization and but little coöperative effort, and hardly any work, they certainly need stirring up. Some of the most effective and lasting good that the Evangelist can do will be to preach Sermons dealing with the specific needs of the local Church. Often it will be found that many of the Church members are not what they ought to be; some Churches have a mediocre program of service; some of them are content to let well enough alone, moving in a sort of rut; some are even narrow and selfish; some of them are stingy; some have very few Workers; many of them are not measuring up to their opportunity or discharging their full responsibility. Whatever the peculiar conditions within any Church, they may be dealt with wisely and in love by

the Evangelist. He may point out the conditions needing remedy, he may arouse shame and latent Church pride, he may stimulate ambition, he may deepen the consecration of the Church. Any Revival will be a signal success if it does no more than stir up the saints to a sense of duty and thus set the Church forward with a good program, determined to fill its place in the Kingdom of God.

So far this chapter has dealt with the sterner matters of Revival preaching. The plan of salvation itself is stern; it is very positive and it is very exacting. Any Gospel which makes it otherwise is likely to harm some soul. But in all its sternness was there ever such love and tenderness shown mankind as that shown by the crucified Son of God? The human heart craves love, it delights in kindness, it warms and thrills under tenderness and sympathy. Therefore this part of the plan of salvation is always to be emphasized in Revival preaching. Divine Love as the Sermon theme may be made to appeal to the youngest child or the oldest person in the congregation. It is not such an easy matter to develop so great a theme as Divine Love. There is no greater theme upon which to dwell, and it is worthy the very best of talent. Therefore the Evangelist will have to handle it with high motive, with depth of feeling, and with strength of character to do it justice; he must be careful to prevent his discourse from becoming maudlin on the one hand, or a merely cold exposition on the other. Oftentimes the reaction from strong Sermons on Divine Love will be the question, "Am I not under obligation to serve God, who loves me so?" Perhaps the fruit will be the

melting of hard hearts, the warming of the cold hearts, and a general movement on the part of sin-laden souls toward the Throne of Grace.

Along with the theme on Divine Love may be placed that on Heaven. The reward of the righteous is a very pleasing theme that has a wonderful power of attraction. Its presentation, however, is beset with difficulties. The two chief ones are: first, it may be so presented as to stimulate an effervescent religion not solidly founded on a complete repentance, which means surrender and service; second, it may be made to appeal to the sensual nature of the flesh; it may insinuate the hope of reward as the motive for surrendering to God. These two grave difficulties are to be avoided. Heaven is not to be regarded as the place of unlimited supply for every temporal and fleshly need. It is the place where God is; there is no sin there; there are no unpleasant things there; in Heaven love reigns supreme; there is all good, all joy; there we see God face to face and know Him as He is, to dwell in His presence with the angels and the saints of all ages forever. Every one likes to think about Heaven, and many a sinner will be won for Christ by hearing a good Revival Sermon on this subject; it will also deepen the spirituality of the saints and build up the hope of the Church.

There are Sermons on the aids to salvation and the states which a sinner passes through on the way to becoming a new creature. These last are to be always a part of every Revival. One of these themes is that of repentance. Likely the sinner does not know how to repent; he does not know what repentance is; therefore he does not know when he has

repented, nor does he know what it means to do so. Such a man will need to know these things, and there will be some who will really want to know them. There will be some who appear indifferent and some who scoff while they are at the same time under conviction, and need to be led into repentance. Let the Sermons on repentance fully explain its nature and let them be fully hortatory to the acceptance of these truths. Make the urging strong and let the instructions be simple and clear.

Doubt is the canker of all things material and spiritual. It will prevent material success and undermine its foundation; it will prevent soul-communion with God; it will defeat the new birth, and prevent the salvation of the soul. Faith moves mountains; faith brings assurance; faith results in establishment; faith is necessary to and is the ultimate step in conversion; faith secures the witness of the Spirit; faith is the wonder-worker in the Christian experience, the priceless gift to a true heart. Many Christians do not know how to have much faith, and scarcely any sinners at all know how to believe. Therefore Sermons on Faith make the Revival to have a two-fold usefulness; they strengthen the Church, and they aid the sinner in finding God and establishing himself in his grace.

These suggestions by no means exhaust the possible themes that may be helpful and appropriately used in a Revival. Such themes as "Forgiveness," "Malice," "Sanctification," or any others suggested by the sins of the community, or which may be related to the plan of salvation and fitted to the needs of the Church, are to be used within the discretion

of the Evangelist. The prime requisite in the choice of a Revival theme is that it meet a need and have a definite object in view. It ought never be just the mere discharge of a gun in the hope that it may hit something; let the gun be well loaded and carefully aimed.

Every Revival Sermon should be closed with a strong exhortation to accept God. The simple preaching of the Word of God is necessary; it is also effective, as sharp as a two-edged sword, piercing to the dividing of bone and marrow. However, the power of exhortation is not to be underestimated or disregarded; there is something personal about it; it has the direct appeal to the individual heart; it creates the mental state of consciously refusing God or of accepting Him, and so many will hesitate before deliberately rejecting that they will accept Him and surrender their lives. Let the exhortation be to surrender to God, to accept Jesus Christ as the personal Saviour; let it be to respond to the proposition or to join the Church; let it plead with and urge the soul to do the particular thing which the Evangelist thinks best at that state of the Revival. It is well for every Evangelist to develop the gift of pleading with souls, consecrate it to holy uses, and try it often for the glory of God.

Modern tendencies are away from the Revival proposition at the close of the Sermon. This phase of the Revival was a powerful factor in bygone days, and in modern times there are scientific as well as sound spiritual reasons for its continued use. Undoubtedly it requires ability to make a good proposition and secure a response to it. It is impossible to

get a response when its use is not appreciated. As sincerity is vital to the Sermon, so will it be to the proposition. Propositions in general terms are not the best in the matter of securing permanent results; the Christians will respond, perhaps from some vague sense of duty or loyalty, and then there will be sinners to respond with scarcely any more of a motive than just to follow the crowd, perhaps vaguely hoping that their response will be meritorious and that they will receive some good from it. But such propositions may cause some one to respond to a more definite one; they may be the means of securing a response from some hesitant soul when a more definite stand is called for. Whenever the congregation is a bit cold and unresponsive it is wise strategy to lead them by degrees until they are firmly in hand and susceptible to the direction of the Evangelist. Thus some simple, direct one requiring only the raising of the hand to begin with, and gradually demanding more and more definite action will probably bring a decided response to the fundamental propositions when the conviction of the sinners and the faith of the saints has reached the proper state. Sometimes just the simple invitation to shake hands as a request for prayer will get a good response; sometimes just the simple invitation to come to the altar will be accepted right heartily.

It is well to observe some caution in the matter of propositions. Never use apparent double-dealing, or even the semblance of trickery. For example, never ask all those who want prayer to raise their hands, and then proceed to prize these people up to the altar because they did raise them, calling all those who do

not come untruthful. Some sinner might, in his own mind, lay the same charge against the Evangelist who does this. If there is to be an altar service, let it be that to begin with; if it is to be merely a handshake, or any other response, do not use that as the prize-pole for something else. It creates a disposition on the part of the sinner to distrust and not respond to any suggestion. Always tell the truth in making and urging the acceptance of an invitation. It is unnecessary to say that only one more stanza will be sung before the close of the proposition; but if it is said, then stick to it. That will greatly help to establish the Evangelist and his methods in the confidence of his hearers. In the matter of urging acceptance there is no call to be discourteous. In securing the acceptance of a business or social proposition it is always of prime importance that the rules of good usage, respect, and courtesy be uppermost; and people are the same people in the Church and in the Revival that they are in the other walks of life. Public embarrassment is not appreciated by the sinner, or by the saint, and most often will result in estrangement rather than conversion. Have due regard for the amenities, and that is not to say that the stern things are to be avoided or that folks are not to be made to think by an occasional but polite jar. Again, a proposition that needs explaining ought not to be made; often it is killed in an effort to explain its meaning. Sometimes too much urging will kill it, especially if it stirs up the innate stubbornness in most sinful souls. Silly propositions ought not to be made; a great deal of stirring around on the part of the congregation in response to some

invitation that does not mean very much in the salvation of the sinner or the growth of the saint is no evidence of a good Revival, and often the reaction in moments of clear thought will be prejudicial to all propositions and perhaps to the Revival.

As a rule the Evangelist ought to know what his proposition is going to be before he starts to preach. That will give to it a sense of conviction; it will help it to be short and definite; it will make it clear, and will put something of a ringing note of appeal in it. The attitude of the Evangelist will do much toward getting his message accepted and acted upon. (See chapter on "Attitude.") If his attitude, either reserved or expressed, is, "This is the truth, but you do not believe it," the effect on the hearers will be negative; perhaps they will even reject the message. If the Evangelist calls for penitents to come to the altar or to respond to some other proposition in the attitude of "I know you are not coming," the chances are they will not come; certainly they will not come in numbers. Let every word of the proposition be chosen carefully, so as to suggest action and acceptance, and let the heart of the Evangelist believe in his message, believe in the folks' acceptance and response, and, most of all, believe in God.

Preach wisely; preach definitely with something in view; preach under the thrill of the Holy Spirit; exhort the hearers to acceptance; make a wise and good proposition, directed of God; the results will come; His word does not return unto Him void.

CHAPTER VII

ATTITUDE

Conditions Success. Surroundings. Distractions. Doubts. Heresies. Sin. Authority. Positive. Sincere. Common-place. Apologetic. Heroism. Rash. Tact. Illustration. Pulpit Tact. Subserviency. Temper. Overanxiety. Querulous. Discouraged. Judgment. Aim. Propositions. New Members. Objections. Love for God, His Message, and Man. Faith in God, Plan of Salvation, Man, and Self. Hope.

A MAN'S success in life is largely conditioned upon his Attitude toward his work. If it is a dead weight to him, there will be little of progressiveness; if he does not love it, he will not be efficient; if he is lazy, he will get but little done; if he wants to do something else, or believes that some other work is more suited to him, he does not put much into his job; if he does not think that he is using the best of methods, and if he is critical, he is apt to become careless, and so hurt his cause. Attitude is a personal bearing, and it is a spiritual force. It is that deeper nature of man which is dynamic of his greatest exertions and best plans. All of this obtains in Church work, and especially in the Revival.

God works through the spiritual nature of man to reach the spirits of other men. If a part of that nature, the Attitude, is not in accord with the demands of God, certainly it cannot be so effectively used.

Especially important to the success of his work,

and making his Attitude toward it to be all the more germane, will be to know the conditions of the world and the Church all about the servant of God. These conditions are enumerated in another light elsewhere in this book, but they are again called to mind here.

This is an age of material distraction, when the din of the world tends to put completely out of the mind the cause of God and man's duty to him. This affects both the Worker and the sinner. The one will need to stay close to God and listen for his clear notes in the soul, determined to allow nothing to get between them. The other will need to be dealt with by one who has the right bearing toward his mission of soul-saving.

There is a great self-sufficiency in material prosperity. Souls with plenty may not see the need of working for God, or of surrendering to Him. The deceitfulness of riches has choked the word out of their lives. Its keen competition has begotten greed, which has brought forth certain things in the business world that all but destroy much of man's confidence in his fellow man. Then it is but a step to doubting God and the whole plan of salvation. Some folks are merely too busy to be religious, who are not so much inclined toward misanthropy.

Contributory to man's doubt of mankind and his doubt of God have been certain heresies broadcast in our land. Portentous science (?) has dared to deny some of the fundamentals of the Christian religion; various cults have arisen with siren voices to allure many from a simple faith in God and the Church; some preachers with great pretensions at scholarship have advanced ideas which caused waver-

ing and backsliding. Most of these heretical practices confronting the public of to-day are ancient hags camouflaged with modern dress, but hurtful just the same.

There is always present the age-old problem of sin lifting its hydra head everywhere to wreck and ruin. Perhaps the sins of to-day are no more diabolical than those of history, but certainly sin has made progress in its varied forms and modern attractions to the evilly inclined.

There is prevalent doubt of the orthodox plans for reaching sin and curing its malady.

There are scorn, criticism, and fault-finding.

There are aloofness, indifference, and coldness.

There is blatant and raucous opposition.

There are always some divisions and strife.

These are the more noticeable and prevalent matters confronting the Evangelist and the Worker in the Revival. There are others just as bad and perhaps even more subtle. They all make it necessary for soul winners to have the proper Attitude. Soul winners must be actuated by the proper motives, and they must have that poise which comes from the right ideas concerning these conditions and the spiritual life.

In that proper Attitude, among the best elements of it will be found the voice of authority. That authority is conferred upon the Worker by Him who is all-powerful and Who has dominion over all things. The Evangelist who is conscious of his power and who knows that he represents the Omnipotent will never speak or act as though he were an underling who must needs do obeisance to sin or to any of the

claims of the unrighteous. Let the Worker labor in the full consciousness of the fact that he has authority and that it is from God. There is no room for Rev. Miss Nancy in the pulpit. Mincing along with the niceties will scarcely get and will not hold to a hearing, and will never obtain a decision for God. Uncertainty hurts the Evangelist personally; it hurts his message and it hurts the cause. The truth half believed, half understood, and half-heartedly proclaimed does not carry very far.

It is possible to conceive of the Evangelist having the ring of authority in his message and at the same time making it a negative affair rather lacking in stimulus. The presentation of his message may be weak, even though his subject be one of the most sublime; his denunciation of sin and wrong may be rather mild, as though these things were not so bad after all; there may be many statements which are qualified that the rather ought to be emphasized; his manner may imply a negation of the truths he is trying to teach; it may suggest rejection or doubt on the part of the hearer. This can but result in harm. No message ever borne from sovereign to subject is more meritorious, nor can any conviction that has ever been in any heart be more positive than that which should be in the Gospel message. Let the Evangelist be positive; let him make his every statement in all the authority which God has given to man, and let that statement ring out with the suggested note of action and acceptance; let it be unqualifiedly presented in language befitting the phase of it that is dealt with in the theme under discussion. Make the message to ring with decisiveness and the exact and

unwavering note of "none other Name given under Heaven whereby we might be saved."

Is it possible to conceive of an Evangelist who has authority and decision in his message who is at the same time lacking in sincerity? Insincerity is a curse; it is despicable in any walk of life and doubly so in the Attitude of a Christian. It is one of the most subtle and harmful forms of hypocrisy, and it is possible for it to verge into treachery. The mandates of convention have builded a sort of superstructure for rules of polite conduct which at times become a hollow mockery because of the insincere, automatonlike acceptance of them by those who would lay pretensions to society. It is possible to conceive of the ethics of Revivalism having overcome the fundamentals of its existence, and thus creating a lack of sincerity in the Evangelist. However clever the simulation may be, it is hardly possible to substitute anything for the priceless Attitude of earnestness. A little child will intuitively recognize the love in the heart of a stranger, and it will also be repulsed intuitively by a stranger's heart which loathes "the little brats," however clever a simulation of interest may be. Much the same is true of sinners in their relation to the Evangelist and his message. He must really love God and souls deep down in his heart so that such love is inseparable from his nature, and he must let the texture of his message be a part of him so that he really believes in everything he does or says. Let the Evangelist remain upon his knees until he can plead as one with authority from God; let his message be a ringing one, with decision and positiveness;

let his heart be in his message and in his work as one divinely commissioned who feels in his soul "Woe is me if I preach not the Gospel" to these sinners in this Revival as God would have me do it.

The Gospel of to-day is the same as it was centuries ago; its adaptations to the human needs are the same as they have ever been; there are some variations in its presentation, but the plan of salvation in the twentieth century is the same which converted Paul in the first century. Many books have been written which give instructions as to the preparation and delivery of the messages centering in this age-old plan; there have been many to arise and to give advice as to its every function. Every part of the plan of salvation calls for repeated utterances concerning it; every generation has to be instructed in its fundamentals. These facts may cause a tendency toward the commonplace and mechanical; the sermon may be platitudinous and have the appearance of being machine-made; the Evangelist may create the impression of a perfectly working machine. Whenever such an impression is made upon the congregation much of the effectiveness of the Revival has been undermined. At times the Evangelist's education and good training, with his exact knowledge for due proportions and sought-for effects, may cause him to break over into a sort of ecclesiastical mechanics. All of this can be prevented by an earnest desire to serve God and save souls, ever keeping very close to the Source of his inspiration and authority. Let the Evangelist's Attitude be a desire to pour out his heart on matters of salvation rather than to follow the rules; let the age-old

Gospel have a perennial freshness for him, and he can make it that way for others.

With these matters enthroned in the life of the Evangelist he will realize more than ever that there is nothing in the plan of salvation to be ashamed of; there is nothing there that must be apologized for. Indeed, it is hurtful to apologize for the Gospel; it is hurtful to apologize for the plan of salvation and the demands which it makes. An apology indicates some untoward condition that ought not to have been; it indicates something that is wrong, either in the violation of good manners or the rights of others. Had the world been void of offense, there never would have been any apologies of any kind. Therefore an apology from the pulpit reacts in questions of doubt on the mind of the sinner. The sinner's anger because of the condemnation of his pet vices may become a raging flame, but his inner consciousness will always accuse him and make him know that he is wrong, and he will doubt his own position under the positive Gospel message. This will not be true if that message is apologized for; the rather he will doubt the Evangelist and the Gospel and be confirmed in his sin. The sinner might say in his soul: "If he apologizes for his condemnation of sin, he ought not to condemn it; if he apologizes for preaching the Divinity of Christ, why preach it at all?" Let the preacher stand like Nathan, and then the sinner Davids will tremble and repent; let him proclaim with holy passion,

"Jesus! the name high over all,
'In hell, or earth, or sky,"

so that the skeptics may be thoroughly shaken by a fiery earnestness and unwavering position. If it does no more, such a course will certainly win the respect of the sinner and skeptic, whereas the apologetic Attitude might secure the contempt which it would merit.

The unconscious Attitude of heroism (never stagy) has its appeal to everybody, therefore bravery on the part of the Evangelist will have great influence in the Revival. Conditions repeatedly arise which demand all the skill and fortitude of the heart. It might be that the "Major" is the strongest financial supporter of the Church as well as the most influential citizen in the town and county, but his life might be a cesspool of vice. He stands as a sort of challenge to the Church and to the Christian religion. If Christianity be not for him, and if it be not able to save him, but must needs compromise through the Evangelist's fear, the hurtful impression of the insufficiency of the Gospel is made, and the same "Major" has a sort of contempt for religion, the Church, and the Evangelist. No one but a coward would hesitate to approach him on the subject of surrendering to God; no one but a coward would fail to condemn (possibly the coward might even condone) the sins of which he is guilty, fearing that he might be angered, withdraw his financial support, and engage in active opposition to the Revival and the Church. However, no one but a brave man could do these things effectively.

The valued asset of bravery is not only called for in dealing with outbreking sin in high places, but it is needed to deal with the troublesome problems

of the lesser (?) sins of influential people. Some congregations are very worldly. They will organize into bands of Church Workers and help in routine matters, but their living is not very pious, and much of it is open sin. There are Sunday School teachers who dance and play cards; the business relations of some Church officials are not above reproach; it might be that some Church officials own property that is rented for immoral purposes; scandal may be rife with the names of some members of the choir; some Church people may be living only a half-concealed double life. There may be such a combination of circumstances in the Church life as would altogether put fear and hesitancy into the heart of anyone. But such conditions ought not to be in the Church or the community, and a brave man will seek to remedy them in the only successful way, while a coward would hesitate and perhaps back off altogether.

There are misguided souls who think that an exhibition of foolhardiness is really bravery. Rashness is ever but the product of poor judgment; it might be the fruit of latent cowardice; it may even be a reaction, if not the very expression of stubbornness; it might even be an expression of temper. The foolhardy man takes daring risks, imperiling his life and maybe the life of others for scarcely a well-defined purpose, and to do no good at all; sometimes at most it is but to give some new thrill to a bored public which has been surfeited with amusement and is indolently hoping for something to happen. The foolhardy man plunges over Niagara Falls in a wooden barrel to get a little cheap notoriety and maybe give

the sportsmen of the world a topic of conversation for a few days, and no sign of his body or barrel is ever found thereafter. Loose thinking might applaud all such acts as bravery. They are not worth the space to tell of them so far as helping anyone. The deeds of a brave man are those in which he has completely forgotten self and self-danger in his acts of beneficence toward his fellow man; he gives all and risks all in serving God and humanity. That is bravery. Foolhardiness never has won renown, but the names of the really brave are carved in letters of gold upon immortal tablets of fame, and all mankind is stirred thereby. In the Revival be brave, but never rash.

Closely akin to rashness is a lack of tact, and bravery without tact in dealing with Church matters is zeal without wisdom. It is comparable to the military leader who is brave enough, but he cannot plan an attack and therefore suffers defeat from a much smaller army. There are times when the sledge hammer blows of the brave may win through sheer strength; likely they would have won with much less effort had there been some tact used. Where they lost altogether they might have been successful if they had been governed by tact. A soul may be the better driven with a gossamer thread than by huge reins of steel chains, and it is no sign of cowardice when gossamer is used instead of the clanking chains. There are Evangelists who are master tacticians; by the use of this valuable trait they have been able to flay a sinner, or dip him in boiling oil, and then apply the healing Balm of Gilead.

God has been brought into a sinful life, and it is a new creature in Christ Jesus.

An illustration of bravery and tact, and of a lack of tact combined with foolhardiness, is found in the following experience of two ministers:

A newly arrived Pastor in a town walked into the office of a busy physician who was one of the most prominent men in that part of the State. The doctor was notorious for his profanity and radical ideas, which some one had told with much detail to the new preacher. He had scarcely met the doctor, and they were strangers; but that did not hinder the zealous preacher from what he misguidedly thought to be his duty. He burst into the doctor's office with the blunt statement on his lips: "Well, Doctor, I have heard that you are the cursing steward in our Church, and I have come to pray with you." Down on his knees he went. The doctor was courteous, in spite of all his other sins; he was respectful while his Pastor was with him and in the act of prayer, but as soon as the Pastor left the doctor cursed him roundly and he never could get into that doctor's good graces. He never was able to help him at all.

On the arrival of this Pastor's successor he got the same information about this doctor that had formerly been given. He determined to win that doctor for the Church and for God. First he used every available means to get the friendship and confidence of the doctor. Gradually he drew out the facts of his life; among them he found that the doctor's father dearly loved him, that he was a very pious man who did much praying, that this same

father had taught him how to pray, that he was a clean man who loathed profanity, that his last words were a request for his boys to meet him in heaven, that the doctor held in very fond and sacred memory the days of companionship with his father. With these things as a background, and with the already strengthening friendship between them, this Pastor had very little trouble getting into the bottom of that doctor's heart with the Gospel, and after some time a profane heart and life were made holy. The doctor became a Bible Class teacher in the Sunday School and was soon known for his goodness instead of his profanity.

Both of these preachers were good men; both of them were brave men and men of ability. The one was foolhardy, lacking in tact, and lost his man and lost his cause; the other was tactful and fully sympathetic, and won his man and won his cause.

Not only in dealing with individuals is tact a necessary quality, but the Evangelist needs to use tact in the pulpit. There is a way of skillful approach to the hearts of people which will make them think, and there is a way of approach which will make them mad and drive them away. It is nothing amiss to take into account all of the things in the lives of people and to use these things in winning them for Christ; avoid the disagreeable; avoid the useless antagonisms; avoid the ineffective jars; emphasize the things of common interest and appeal, and give them an Evangelistic turn. Never bruise a bleeding wound; never appear cruel or unsympathetic. Tact in the pulpit is as powerful as eloquence.

Tact may be allowed to break over into sub-

serviency if not properly used and safeguarded by good judgment. Subserviency, pussyfooting, or dodging an issue are not parts of tact. They are rather anything but tact. Let no man be so conceited or self-sufficient that he cannot listen to a good suggestion or even act upon it, but no Evangelist is tactful when he is led by every passing whim of the congregation and must needs do obeisance to some score of leaders; he is merely servile. A rather blunt Evangelist of national fame says that a subservient preacher is little more than a monkey with a ring in his nose. Tact does not violate the individuality and self-respect of the Evangelist; it gives due weight and respect to the personality of others; it skillfully imposes the doctrines of righteousness upon the hearts of others without attempted violence to their individuality; it never allows the wrong thing to acquire the ascendancy because it has been suggested or positively advocated; the rather it makes the individual to keep his individuality in wanting righteousness.

There may be a justifiable righteous indignation, but one must be careful in displaying it. Certain conditions and the awfulness of sin may stir up the whole moral nature in resentment. A fine passion for the right and a mighty resentment against wrong are valuable traits, but they could so easily get out from under the control of an Evangelist and leave the impression of a display of temper with the congregation, or with the person being dealt with. Any display of temper is always hurtful. At times there will be some disturbance in the congregation which is annoying, but what a poor example of

Christianity is the Evangelist who loses his temper over it! Some people habitually sleep during the Sermon, but why get mad with them? The Sermon may be soporific. If it isn't, fussing has little chance with such people anyway. Some people will be inattentive throughout the Sermon and the whole service. But why show temper? They may be incapable of concentration, or the Sermon might not be very interesting, and it is just possible that they are not as inattentive as they appear. In any case temper does not help. Sometimes after the most careful preparation and the most earnest effort a congregation will be coldly unresponsive; but impatience or the least suggestion of temper will not get a response. In the face of every aggravating circumstance let the Evangelist keep sweet. The world likes a good loser. (But the Evangelist is far from a loser.) His graciousness under trying conditions will win admiration, hold respect, inspire confidence, and will often turn the tide toward better things. Not only is the effect upon the congregation good, but the reaction on the Evangelist himself is beneficent. Impatience and the least bit of temper destroy his judgment, tend to produce discouragement, and may bring a subtle atmosphere of antagonism between him and the congregation. In many ways it could be hurtful to the best interests of the Revival and the Evangelist.

Impatience and overanxiety are closely akin. It is hard to say which is father to the other, or to note the degree of relationship if they be not thus closely allied. The righteous soul must needs be burdened for the salvation of others; he will be anxious that

good results come from the Revival. But he can let that anxiety increase to such proportions as to put his nerves on edge, take away from him his much-needed rest in the interim of the services, destroy his calm and his poise, and unfit him physically and mentally, if not spiritually, for his duties. Let the Evangelist have enough faith in God to stay clear of overanxiety, and let him keep assurance in his heart.

Overanxiety may result in nagging on the part of the Evangelist without his realizing it. He may quarrel about every untoward thing brought to his notice; conditions of sin and neglect may produce a sort of scolding spirit. Let it be realized that there is a great difference between the condemnation of wrong and quarreling about it; no one likes to be nagged or quarreled at, and no one will endure very much of it from the pulpit. Granted that the circumstances are provocative, yet may it be said that the wise Evangelist will never nag, will never quarrel, will never scold. He will use other and more effective methods.

The prophet of God may behold the harvest of ripened grain and find that there is very little being garnered; in spite of all his efforts to bring in and to get others to bring in the sheaves, none, or apparently none, are brought in. Sometimes this lack of success and this very slight response to his strenuous efforts will cause him to become discouraged. Pointedly, let it be said that when he does become discouraged he needs to repent. There is no room in the Spirit-filled heart for discouragement. The Evangel of God is sent out by a powerful Creator who goes with him. His

earnest desire for success may be entirely laudable in every way; and yet when he does not achieve what he thinks ought to be done he may suffer the keenest disappointment, which is akin to discouragement, but is no reason for it, or for a loss of hope. Discouragement robs one of his driving power; under its influence he cannot do his best; his vision is not clear; much, or all, of his faith has been lost. Sometimes there is no way to measure the results of work for God, and when we least expect it our efforts have resulted in great good for his cause. What is the purpose of our preaching? Primarily it is in answer to the call of God to engage in work which he has charted. Out of the right kind of heart, when we do our very best that is all he expects, and when we do our best we have succeeded; God takes care of the results. If we are dependent upon the outward show, then indeed are we doomed often to feel like our efforts are in vain. After all, making our encouragement to come from things we may see, hear, or feel is but a subtle feeling of a sort of latent vanity that may at any moment grow to such proportions as to cause us to be actuated by the wrong motives. Preach the gospel and work hard, and ever remember that "God works in a mysterious way his wonders to perform." Let not the sweeping success in visible results be depreciated; it often comes, for Christ is the Crowned, Conquering King; but some of the most marvelous results are not visible. Discouragement will defeat the Evangelist in securing either visible or invisible results. The discouraged soul is on the brink of a terrible precipice. That precipice consists of being a potential suicide, a misanthrope

groveling in the dust beneath the juniper tree, a duty-dodger who runs away from his work and is ready and even anxious to quit, even at the cost of plunging into oblivion. Let the heart be far from that. Let it ever sing with the Psalmist:

“Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God:
For I shall yet praise Him,
Who is the health of my countenance,
And my God.”

In such feeling of noble sentiment and trust, though the way be exceedingly dark and dangerous, the heart is made stout, and the smiles of His love shine through all gloom to dispel it and let one hear the shouts of the triumph of the hosts of God. And they are ever triumphant!

No place in the Revival will demand more sound judgment and common sense than that of the Evangelist. Everything, however minute, needs to be given its true place with due regard for its relative importance and its possible effect. Everything that happens has to be correctly weighed and its value fixed. Suppose there is a slight response to the proposition: why is it so? Is it because of a lack of conviction? Or, was the proposition clear? and do the people understand it? Why are there a number of folks crying? because of penitent hearts? because of joy in the soul? or is it merely temperament? To misjudge conditions might lose the Evangelist a grip on a situation which would require a day or so to regain.

There is no more vital quality in the Evangelist's

Attitude than the aim which is the dynamic of every sermon he preaches. It is always bad to preach merely to discharge a duty and for the sole purpose of developing some attractive theme, and with only a vague hope that it might do some good. It is advantageous to have such close contact with the congregation and their needs as to be able to make each sermon and all of each service to have some definite aim. Engrossing subjects and oratorical effects have their advantages and their compensations. A magnificent ocean liner with every appointment for comfort and luxury, with the most powerful of machinery and manned by the best of crews, does not launch out into the great deep without chart, compass, helmsman, and prearranged destination. Let the subject and the oratory and the other appointments of the Revival services be as magnificent and as splendidly appointed as ever they may, but let the helmsman steer a straight course toward a prearranged port. He will arrive much sooner and with much less expenditure of effort—and such is God's plan. No aim, no conviction, no impression made; no impression, no expression. Let the Evangelist know what he is doing and why, and do it as well as possible.

Many people profess a disbelief in propositions of all kinds; this is especially true of the unresponsive sinner who does not want to be disturbed in his wrongdoing. If the Attitude of the Evangelist toward propositions is not positive, he will foster this unbelief and confirm it. It is true that too many and unwise propositions are bad, but it is worse not to have any at all. (See chapter on "The Sermon.")

Propositions are important both to the new convert and to the sinner. The new convert must take some steps to openly confess Christ before man, and unless he does take a definite open stand he is not likely to hold out very long in his newfound joy. The soul convicted of sin will become hardened unless prevailed upon to take a step toward God; in taking that step he is often converted. Let the Evangelist believe in his proposition and let him insist on it with all of his soul.

Many Revivals have passed into history without securing any new Church members. This is largely due to the Attitude of the Evangelist. He has failed to realize that so long as sixty-five per cent of the population of America is on the outside of the Church few Revivals are a great success if they do not prevail upon some one to join the Church. The question has often been raised as to which is more important: to make new converts or to make new Church members. Might this analogy be considered: a passenger falls into the sea; a sailor risks his life to rescue him; after the passenger is brought on ship he is immediately thrown overboard again, and the ship moves on her way. Which is more important, to rescue a drowning man or to keep him rescued? The Church is the Ship of Zion; it rides triumphantly over the waves of sin; why pull the poor sinner out of his drowning state if the Evangelist is not going to insist on his staying on the Ship. There is too prevalent an idea that Church membership is not necessary to salvation, and that it is but little help to right living. The Evangelist cannot afford to foster that idea or to encourage it. There is not an example of

one good man in all Holy Writ who did not belong to the Church; in apostolic days the next step after conversion was Church membership; in modern days no good Christian can be cited who is not a member of some Church. Bring the sheep into the fold.

It is sometimes objected that there are so many sinners in the Church that there isn't room for any new members until the present ones are reclaimed and make a reconsecration of their lives. Would that the Church membership of our nation were wholly consecrated! Even if it is only forty-five per cent of our population, the policies of the whole nation would be molded by them. It would soon be impossible for such sin and crime to exist as we behold everywhere at present. However, it is to be feared that, if sinners are excluded from regeneration and Church membership until the whole Church becomes fully consecrated, the Church will perish with this generation. Furthermore, a sinner is a sinner, whether a Church member or not, and it is always in order to try to save sinners and to bring the non-member sinners into the Church. Striving to reach the non-members will also be an effort to reach the sinner-members.

Let the Evangelist realize that if there are some Church members who have very little or no religion it may be because they have never been active in the Lord's work. One of the best ways to awaken a sleepy Church or to resurrect a dead one is to organize it into a working force to try to win the non-members for Christ and the Church. This will suggest to the sinning Church member that he become prepared for the work in hand. But suppose that the state of

the Church is such that this cannot be done. It is rarely so that a whole Church is in such condition, but suppose it is. What is to be done? Try to evangelize the Church? Or, try to reach the unchurched? It might be wiser to try to reach the unchurched; for likely the sinning Church members are somewhat Gospel-hardened and are of such nature that efforts expended upon them alone would be wasted. Efforts in behalf of the unchurched will often reach the Church members. Winning a number of new converts and bringing them into the Church will likely have a twofold effect: first, it reacts upon the Church membership; second, it provides Workers whose newfound joy and enthusiasm are great forces. It is not without significance in modern times that Christ said, "The publicans and harlots go into the kingdom before you."

The foregoing suggestions as to the Attitude of the Evangelist may also apply to anyone who works in the Revival or for the salvation of souls. These suggestions have been largely of a spirituo-practical nature. There are great untapped practical forces which may be harnessed for the glory of God in every Revival, and these forces are necessary. Without them the work becomes largely the product of a visionary, of a mere dreamer. Be it said that the purely Spiritual forces are unlimited and that they are harnessed through the Attitude of the worker for God.

By far the most important spiritual quality in the Attitude of the Evangelist is Love. This Love is of a threefold nature. Its origin is God, therefore it will be given to Him in the truest devotion. Love

for God is even more than the modicum of affection necessary for salvation and consecration; it is deeper than any other emotion, than any other possible characteristic of the soul. Where it is present in the Evangelist's life he will be largely successful in spite of any handicaps that may exist. It may well be questioned if all Christians really love God. There are many modern Peters whom Christ might well ask three times about their devotion; for some are mechanical and cold; some blunder along in awkwardness; some are lacking in sympathy and understanding. Conversion may ripen into a deeper faith, and that faith may produce a sense of appreciation and gratitude, and there it may end. The fruit of such experience may be great, and without doubt its value is priceless. But how circumscribed! Love for God is creative; it is dynamic; it is constructive. It lifts the soul out of itself to the heights of sublimity and brings such a vision of glory into a life as to make it transcendent. It is soul communion with the Creator; it is recognition of Divine affinities; it is inspiration; it is nobleness and goodness combined with overmastering power; it is the exclusion of all desires but those that center in God. It is consuming; it is exhaustive; it changes the entire appearance and bearing of all things; it is the launching out into the ideal depths of wonderful possibilities; it is the soaring into the ethereal heights of wonderful freedom. How feeble are the words of man to speak of the meaning of Love for God! That love present in the life of the Evangelist is his one best asset, and upon its degree will depend the degree of his effec-

tiveness. Let him genuinely love God, God Himself, as a Person and as his greatest Friend.

Love for God naturally issues in a love for His message. It is quite possible to have some degree of conviction in the utterances of truth, and to rise to some oratorical heights without having any very great love for the message our words convey. A preacher may have decided convictions that his message is true and that it is the Word of God; that it is just what his hearers need, and still he may not really love his message. It may be to him only a sort of *modus operandi*, and it may barely miss being a sort of mechanical utterance. God's message, however, is the most wonderful message that has ever been given to man. It is the message of forgiveness. It brings hope and joy and liberty; it penetrates all dark clouds and is roseate with promise; it woos and wins; it soothes; it skillfully and kindly binds up the wounds made by sin. It is a glorious, winsome message, and it has a powerful appeal. For its own very sake it is worthy of affection; it is such a message as God only could give; then how natural for him who loves God to love His message! Love for the message makes the Gospel Preacher to deliver it with care that it should exactly convey to the sinner the meaning which God wishes it to convey: it will breathe and pulsate with life and love. Love for God and His message will change platitudes and commonplaces into portentous utterances that burn their way into the hearts of the hearers. Should the Evangelist be a fluent speaker, well educated and with a thorough knowledge of the Bible, and not reach many souls, well might it be questioned

why. Perhaps he is cynical; perhaps there is a little doubt in his heart; perhaps he gives only a mental assent to the beauty, truth, and power of the message he preaches but does not deeply feel the meaning of it. He does not love his message, therefore it does not ring true and he is not able to make others love something he himself does not really love. Love is the key which unlocks the beauty and power of the message, and it is also the key that unlocks the hearts of men for the entrance of that message.

When the Evangelist loves God and his message he certainly will love man, whom God loves so dearly, and who was made in his image. Christ well inquired how anyone could love God whom he had not seen and not love man whom he had seen. Let it be granted that man is sometimes hideously repulsive; he may be vile; he may be false and thoroughly dishonest; all the passions and vices may rage unhampered in his life; he may reek with the filth and vermin of an outcast, underworld existence; he may be savage, cruel, profane, and blasphemous; his hands may be red with the blood of his brother. Paint the picture as ugly as possible and note its every revolting detail; then realize that sin overthrew that soul. Then let it be realized that the true Christian loathes, hates sin, and is depressed because of its wrong, its ruin in the lives of men. Know also that never a sinner sank to such depths but that he was loved by God, and that Christ died for even the vilest. Because God does love a sinner and because we do love God let us also love the sinner and tenderly woo him back to his lost heritage. However, the Evangelist's love must be inclusive of the whole of humanity.

Let him love men with all of the tenderness at his command; let that affection be virile and never approaching the maudlin or the sentimental; let it be self-sacrificing and ready to serve to the greatest limits of capacity. This real love, this Christly compassion, will awaken a response in the sinner, and it will warm cold hearts and get an abundant harvest. And best of all: in the giving out so lavishly of one's affections the heart is increased in power to love, and one's own life is greatly broadened and made large.

The second great spiritual force in the attitude of the Evangelist is Faith, which is of a fourfold nature. First of all there must be faith in God. A parent may love a worthless son well enough to die for him, and at the same time have no faith in him. So may a Christian love a great God and at the same time have no faith in Him, or his faith may be only a puny belief, a sort of half-assent. Faith in God believes that He is. To the believer He is able to save and to forgive to the utmost. The believer has faith in God's promises; he believes that God will keep His promises and that He will surely perform His part of the covenant of salvation. Faith in God carries with it faith in the Godhead. He who believes in God also believes in Christ and the Holy Spirit. That faith is simple, childlike, pure, and unwavering. As it has the power to move mountains it has power to move stony hearts; it has power to move away mountains of evil and darkness and bring souls to Christ.

The plan of salvation is not some beautiful theory artistically woven into a wonderful expression which

one may admire and even love, but it is a practical and a working fact in the life and experience of myriads of souls. It never was in the realm of theory, nor has there ever been any doubt about it among those who have experienced a work of grace. Next to faith in God it is important that the Evangelist have faith in the Divine plan of Salvation, which Christ sponsored. It is powerful; it is perfect; it is the only way for any sinner to be saved. Believing this adds to the weight and to the effectiveness of the Evangelist's sermon and to all other work which he may do in the Revival, which is the second element in the spiritual force of Faith.

A Christian can hardly be a misanthrope, and yet it is possible for a Christian to have but little faith in his fellow man. It may be easy to doubt the judgment and the sincerity of anyone or of almost everybody; it may be easy to believe that there is but little moral bottom in mankind; it may be easy to believe that mankind has not the ability to hold on to God and an experience of grace when once obtained. But there is another picture which history and personal contact support. Man has proven his ability to hold fast to his faith even unto martyrdom and then has shown to his persecutors that his faith enabled him to die as a god; he has climbed from quite low depths of degradation to quite sublime heights of piety and noble deeds of consecration and love. Every sinner is a potential saint. God's grace can make the vilest clean and can exalt even the most abased. And those in such condition can often be made to believe this and turn to God. There is something good in almost every heart. Believe in

that; foster it; encourage and nourish it. Believe in God; believe in His message, and in man, and through love win him. Faith in man is the third component of this spiritual force.

St. Paul rightly admonishes one against conceit. Be that far from the nature of any Evangelist. Be it equally far from him to have no confidence in himself. The fourth great element in faith is to believe in one's self. Without it there is hardly much chance for impressing others with the truths that may be loved and in the heart. Let the Evangelist be self-reliant; let him have faith in his call to service; let him believe that he can be used of God and that God has used and will continue to use him for the salvation of souls. Be there ever so strong a faith in God, in the plan of salvation, and in humanity, the very first minute the Evangelist doubts his commission and his effectiveness in the work he is unfitted for service. He must pray until conviction returns to him that he is able to represent God because God has chosen and given him the power. But in all of his self-reliance, let him stay humble and close to God.

The third great spiritual factor in the attitude of the Evangelist is that of Hope. In the first place he is to have hope in his heart so that it is a part of him, one of the components of his nature, expressed in his messages, in his bearing, and in his deeds. His hope is of such nature that he always expects the greatest good to be done by the Revival and by the Revival message. In his Sermons he always brings a note of hope to the forlorn and sinful; his hope causes him intuitively never to suggest failure on the part of

the congregation, or of the message, or of God. His hope leads him to expect conversions and accessions to the Church membership; his hope is in the ultimate success of the Gospel, the final overthrow of sin, and the establishment of righteousness. Gloom and pessimism are far from his nature, and the buoyancy of his own hope lightens the way to those in darkness. Let the Evangelist have high hopes and let him ever build them higher, based always on the Rock of Ages.

CHAPTER VIII

PERSONAL WORKERS

Corps of Workers. Their Director. Clinching the Sermon. Hiding Sinners. Getting Workers. Rebuffs. Grades of Work. Appeal. Motives. Caution. Pride. Other Motives. Value of Work. Scope of Personal Work. Enlistment. Cards. Blanks. Organization. Instructions. Altar Workers. Steps in Conversion. Forcing Decisions. Suspicions. Apathy. Alertness. Possibilities. Value. Ideal Soul-Winning.

THERE is an idea among some people that the corps of Workers for a Revival consists of an Evangelist, a Song Leader, and a Pianist. They think that when you get these three folks, if they have some real ability, the success of the Revival is assured. There is no doubt that they are necessary and that they contribute largely to the success of the Revival. But wherever the corps of Workers does not embrace more people than these three the Revival is a circumscribed affair.

Almost every other kind of work except the preaching may come under the head of Personal Work. The Evangelist cannot be as familiar with the people, knowing their habits and needs, as the laymen in the Church. Even if the Evangelist knows every one in the community by the given name, and is thoroughly familiar with everyone's surroundings, with a good knowledge of each one's personality, the task is too great for him to be brought into intimate contact with each one. His place is that of

preaching the Gospel and providing the tactics; he is the commanding general of the campaign. No general can conduct a campaign or direct a fight without soldiers who are willing to obey orders and who are willing to fight to the last ditch. Napoleon was a great general, a master strategist, but he did not do much real fighting; very few times did he give direct orders to his troops save through his aides. But no general on the European continent could plan his campaign or dispose his forces as well as Napoleon. Those plans would have been worthless unless he had had an army; they would have been of no avail unless that army had coöperated with him and had obeyed his instructions. Waterloo was well planned, but there was not the coöperation, the obedience to orders, and so it was the last fight of a great general. The Evangelist (in some cases the Pastor) must plan wisely the campaign; his aides will be the Church officials, the Pastor, and other good souls among the members. The Evangelist must organize and direct, and the Church must fall in line with enthusiastic and whole-hearted coöperation. That coöperation must be forthcoming or there will not be much done. It is as much the duty and the responsibility of the Church member to bring the Revival to a successful issue as it is the Evangelist's or the Pastor's.

The Revival sermons will be fervent; they will be right from the throne of God, and people will be powerfully drawn and greatly moved by them, and they alone will do some good. God's word never returns to Him void. But to break away from sin requires all the power a soul can acquire or borrow.

Sin hesitates; it is indecisive; it is inclined to argue the matter with a soul. Too much hesitation means the overthrow of good impulses. The soul in sin that wants to come to God is groping in the dark; it is weak, vacillating, and not able to stand. In such a condition the personal touch of a friend is always helpful. Doubts can often be dissolved, especially when some friend can point with authority to the promises of God and can give assurance, with some conviction, that those promises apply to the present needs of the sinner. Often just the human touch of sympathy and encouragement in a heart-to-heart conversation is all that a soul needs to arrive at a decision.

Many are hiding away in the byways and hedges. Christ expects his servants to go out and bring some of them in; he expects his servants to compel others to come in. Some of the sinners are too weak to come in alone, some are ashamed, some are blinded and need a leader, some are antagonistic, some are hard and gross. The Personal Worker goes in the Spirit of God to help them, leading as skillfully and as tenderly as possible. Perhaps in some cases a bit of force in persuasion, argument, or act will help to bring a sinner to God, but in all instances be kind, actuated by brotherly love. The value of such work will never be known until the hereafter when the superior knowledge of heaven is attained. It is beyond human power to estimate the untold good that has been done by consecrated souls who have gone to benighted sinners with the message of Christ's love and redemption.

Evangelists and Pastors find it difficult to enlist

Personal Workers in a Revival, or in routine Church work. With many the attitude is: "Here is the banquet; the table is spread, laden with the very best; the welcome is royal; you know this; come if you like; you will be gladly received; but you may go to the Devil if you wait for me to give you a personal invitation or to give you personal expressions of welcome." Added to this spirit is the fact that there is a great amount of sin everywhere and some of it is in the hearts of the Church people; there is a great lack of appreciation of the opportunities and privileges which are accorded to every Church member; there is much lack of gratitude for salvation among the most favored Christians; there are the duties of life which create a great amount of rush; there are busy people who are under the pressure of material calls; there is the natural timidity and backwardness of some people; there is much lack of training and a great deal of ignorance both material and spiritual; everywhere we have lethargy and indifference. These are some contributory causes of the difficulty in getting Personal Workers for the Revival.

In trying to enlist these Workers the Pastor and the Evangelist will be rebuffed again and again; excuses of the most trivial sort will be given in abundance, and sometimes there is a flat refusal without excuse or comment. The value of the cause is worth all the trouble; consolation is found in the fact that all things of value are difficult of attainment, and that every line of work has its own peculiar rebuffs, failures, and hardships. Therefore it is unwise to be discouraged or to stop for one moment; it is never wise to recognize a rebuff or apparent

defeat. Drive dead ahead with a smile, with enthusiasm, with faith in God, faith in the mission in hand, and with faith in a humanity that is perhaps unworthy of that trust. In the canvass of five hundred members for Personal Workers, if only one dozen are enlisted, they are worth the effort and time. A dozen people can do wonderful things in any Revival.

There are two grades of work to be done in a Revival. One deals with routine matters, externals, such as singing, transportation, and matters of like grade. The other deals with souls, and is the deeper, the spiritual, Personal Work. Those who engage in the former can render acceptable service even when they are not moved by the very highest of Christian ideals; even sinners may do some good work, which may be the means of making them better people. Those who do the latter work should be moved by the highest of motives and should be consecrated to God.

Would that every appeal for Christian Workers might be ideal! It is questioned if much good is done by those who are enlisted through any but ideal motives. Violation of true Christian ethics is repulsive, but it is thought by many competent Revival leaders that lower motives for some lines of Church work are better than none, and the service rendered through them is better than nothing done at all, provided Workers of this class are carefully directed so that they may not do harm. It is always right to appeal to the highest elements in any soul when enlisting Workers for God. There are some who have few if any ideals, but most people have some good

points. The enlistment Worker for help in a Revival cannot appeal to something which does not exist, but he can and must always appeal to the best in a life.

Some of these lower motives for service are herewith presented. Many people resent the idea of failure for themselves and for anything with which they are connected; many will fight when fun is poked at them or their affairs. These motives sometimes get action, which is greatly to be desired, for action nearly always leads to higher things in any life. In the use of these incentives one method is given: let a picture be painted in glowing colors of a successful Revival; let the true Christian motives and ideals be set forth, which is an appeal to the latent ideals in the soul; then adroitly question whether the local Church can have such a Revival, touching on matters of loyalty and grace. A wise Pastor (and he must be wise or he will greatly hurt the cause) may give a picture of the sins of laziness, indifference, failure, and barrenness, contrasted with just the opposites, withal giving an earnest exhortation, and thus produce some conviction and repentance. He may show the ridicule of the sinner and the worldly, how they poke fun at them and their ineffectiveness; he may show God's disappointment because of their failure; he may give the picture of the wreck and ruin of sinners who hold out their hands for help, and he may do this so skillfully and religiously as to arouse a fine resentment against evil, a real desire to save souls, and a passion for God's work. Or he may only stimulate just a desire to serve without any special reasons on the part of the Workers.

In the matter of all the less ideal appeals let this caution be observed: make no prophecies of failure; suggest success and the higher and better things, with confidence in the people; never scold or find fault. As much as possible make all of the baser appeals to meet a true Christian ethic; let such an appeal be thoroughly consecrated and let it endeavor to bring better ideals.

The pride motive is not the best, and yet it is not without merit or possibilities for good. Many people have no Church pride at all, which indicates they do not appreciate the visible Kingdom of God. Where it is present and consecrated it is surely a good force. But there are several kinds of it. Sometimes it is an asset, sometimes a hindrance. It may cause a Church to adopt a mediocre plan of service rather than launch some worthy undertaking where there are equal chances of success or failure. They had rather do the small thing successfully than fail in a greater one. Again let a preacher be very wise when he deals with this kind of people, lest he hurt the cause. In preparation for the Revival where such a condition seems to prevent the organization of a band of Personal Workers it will be the Pastor's duty to show the reproach attaching to any Church which does the work of babies where it ought to carry a man's part. People with consecrated Church pride will hardly relish classification with the Baby Bunting crowd. Tactfully presented, this will create an atmosphere for the enlistment of Workers. Let the Pastor make a large and a worthy plan with an appeal in it, let it be given to the people, and let their religious pride be enlisted to cause it to succeed.

This pertinent fact confronts the Pastor: mere Church pride, not an ideal motive at all, through enlarged usefulness and the proper guidance has often been made to grow in grace until it becomes consecrated. Then it is changed to a sacred desire to serve God, and to higher motives of Christian activity.

In making the appeal for the enlistment of Personal Workers there are many other things which may be stirred up in the human breast and turned to account for the Glory of God. Careful judgment and mother wit must be used in all appeals. Numbers of people have a great deal of latent enthusiasm which may be aroused and used to advantage, not to mention those who possess a quantity of active enthusiasm; there are those who have a sense of justness and fair play, who demand that they be allowed to do their part; there are those who may be prodded into a great amount of zeal by the repulsiveness of slackerism; there are those who refuse to do Personal Work who yet may have a high sense of duty and are really good Christians, who may be whole-heartedly enlisted when this sense of duty is fully awakened; there are those who are truly consecrated to God and yet hesitate to enlist for Personal Work, but they may be appealed to from the highest Christian motives and sent forth as laborers.

Usually the consecrated Christian is willing to do his best in any Church work, and offers himself voluntarily. It is for the cold and inactive Christian that ways and means of enlistment must be devised. For these, again let it be emphasized that the appeal

is always to the best elements in the nature of the particular person sought after. As noted above, the question arises as to the value of the work of such people. It is without doubt of some value. It helps them to be better Christians, and that helps the Church. Sometimes they will lead a soul to God and therein become holy themselves. But there are always laborious tasks not directly connected with persons, which this class of Workers can do without harm, and be helped personally. In the assignment of duties it will be well to give the lighter work to the ones least experienced and prepared for it.

The laymen have some misconception of the work to be done in a Revival. So soon as Personal Work is mentioned there is a picture of a dismal face and a sepulchral voice attached to a sort of semi-busybody, well-meaning enough but a great blunderer, who buttonholes a sinner by main strength and awkwardness and is always a sort of bore, and may even appear like a sanctimonious donkey, perhaps doing some good, but likely not. That is a bad picture, and it is an untrue one. No wonder it repels. It will be well to explain from the pulpit in detail the work that is needed in the Revival. It might be well to include every task that is to be performed and call the whole matter simply work, and not use at all the term Personal Work. Let the whole field of activity be outlined; begin with the simple things which everybody can do, but which are none the less important; give a thorough explanation of just what is to be done in each case, along with some helpful suggestions as to methods. There is one exception: it is not well to explain publicly the nature of the work to be done

at the altar, or in the after-services, or in some private heart-to-heart talk with a sinner. Such a relation is too sacred for promiscuous ears. This class of Workers should have private instruction. As soon as the Church members begin to see clearly just what is to be done, and that they can do many of these things successfully, there is likely to be a more ready response to the enlistment efforts.

When the Church has become interested and aroused, and when it understands the nature of the work to be done, then plans for enlisting the Workers are in order. Sometimes it will be well for the Evangelist to conduct the enlistment campaign after his arrival; usually it is best to have the Workers enlisted and classified before that time, so that they may be ready to begin work not later than when the Revival commences. There are many good enlistment plans which may be used. No one plan will suit every Church, therefore let the Pastor or the Evangelist make plans after a study of conditions.

Wherever the Church can organize some of its best people into an Evangelistic Committee it will be well for them to conduct the enlistment campaign for Workers. Let the campaign be thorough; let it seek to enlist every member of the Church in some definite work. There is enough work to be done in every Revival to give everyone something to do, and the larger the number of workers the greater the success of the Revival.

Simple little cards may be printed and distributed upon which every Church member is asked to in-

dicating over his signature just what he will undertake to do. Such a card as the following has been used successfully:

**Personal Enlistment for Work in
BLANK CHURCH REVIVAL**

With pleasure I will undertake to render the following service during the Blank Church Revival, which begins on Easter Sunday.

.....

.....

Signed.....

Date.....*Address*.....

Before the card is signed the enlistment Worker should name several of the matters that need the attention of the Church, things that need to be done, and thus help to arrive at a decision.

Another good method which has been used successfully by several Pastors is to have a supply of the following blanks printed in an attractive way upon a good grade of bond paper and used by the Enlistment Committee:

MY PLACE IN THE REVIVAL

I believe that we have the power and the loyalty, as well as the blessing of God and the religious force, to promote and to bring to a successful issue a Revival in the Blank Church. I believe in coöperating with my Church and I will be glad to do my best in each line of service which I have checked below.

- Regular attendance both services.
- Regular attendance night service.
- Regular attendance day service.
- Closing business during day services.
- Boosting to at least one person per day from now till Meeting closes.
- Inviting others.
- Working at altar with penitents, or in after-service.
- Confessing Christ.
- Joining Church.
- Asking some one to join the Church.
- Using car to bring others to Church.
- Praying for Revival.
- Praying in public.
- Praying for some one.
- Singing in Choir or Chorus.
- Singing in congregation.
- Leading at least one Cottage Prayermeeting.
- Promoting Prayermeeting in my home.
- Helping in Prayermeeting in my home.
- Doing every reasonable thing that I can to help the Revival be a great success.
- Responding to every suggestion in the services that I can respond to.

(If party refuses to enlist, worker will please check here and sign party's name below.)

Signed.....

Street.....

Date.....

THE COÖPERATIVE BLANK REVIVAL

The Church and the good people of our community united and working together to solve our problems of sin and make our Church and our community better. WE WILL WIN IN GOD'S POWER, and according to his promise. WE CAN DO IT—AND WE WILL DO IT.

This enlistment blank does not include some lines of work which might be profitably done in almost any Revival; the appeal is to religion, to loyalty, and to Church pride. Local conditions may demand that in addition to the religious appeal, an appeal be made to some other traits of human nature, and that there be several other matters included in the list of service to be rendered. That may be easily determined by the Pastor and his advisers. On the whole, the blank is good and carries with it valuable suggestions.

Such blanks will make the enlistment work lighter. They may be presented to every Sunday School class, to the Young People's Societies, to the Missionary Society, to the Ladies' Aid, to the Prayermeeting, to the Cottage Prayermeetings just prior to the Revival, to the Sunday congregations. Let some wise person be chosen in each instance for this presentation and let him furnish some godly incentive and give some explanation of the work to be done. Thus a large number of people might be enlisted in just a few moments of time. A comparison of the signed blanks with the Church roll will indicate those who are to be solicited in person.

After the Workers have been enlisted the cards or blanks should be examined and the Workers classified under the separate headings. For each group thus arranged let one with qualities of leadership be appointed as the chairman over them. Let each chairman call a meeting of his Workers for the perfection of some concerted plan of action, and for some training.

In the matters of instruction, for example, some one

will check "Boosting to at least one person a day," with only a vague idea of just what that means or just how it is to be done. The "boosting club" is a very important and effective one and needs to be directed as to whom the "boosting" is to be given and as to what it consists of. This corps of Workers will need to be familiar with the plans of the Revival; they will need to know something about the Evangelist; they will need to know about the arrangements for the music; they will need to know about the song books and the attractive features in them; they must be acquainted with the objectives of the Revival and understand them; in fact, they will need to know all about every phase of the work so that they may intelligently discuss these things with everyone; to the disinterested they need to give the attractive and appealing things in colors that glow; to the sinners they need to find the right appeal and then discuss the Revival with them enthusiastically; to every one they should indicate the strong points and the things of greatest merit; to those who are critical they need to give information in such way as not to provoke antagonism.

There will be quite a number to promise to invite others to the services. Some who make this promise will do so because they think that it will not require very much of their time and but very little thought or responsibility; they will think that this is easy work. If let alone, they will make a few scattered and misdirected efforts and finally quit altogether. Let the Pastor place in the hands of the chairman of this group a list of those who are habitually absent from the Church services; this list may be made up from the

information obtained in the survey of the community. (It will be well to place a list in the hands of the chairman of the "boosters" also.) Let the invitation committee make every wise and persistent effort to get these people to attend the Revival services regularly. A part of the work of this committee will be to seek those who have stopped attending the Revival and invite them back again. There are those who will come to the services until they get a great weight of conviction upon them, and then they will stop coming. It will be a valuable service indeed to look after these quitters.

Those who check "Asking some one to join the Church" will need special instructions. They should be trained as to how to make the most effective appeal to the non-member; they should be provided with the most effective armor for defense against attacks which are sure to come; they should be able to explain what Church membership means, and they should have unanswerable reasons why every one should join the Church. A list of the non-members obtained from the community survey should be placed in the hands of the chairman of this group; then let the chairman give to each one in the group certain names to be responsible for. Should there be more workers than prospects it will not hurt to let each prospect be given to two or more people. In any case it is always well to let each prospect be interviewed by two or more Workers. There are times when a busy man, hard to reach, can be approached by another man who is just as busy as he is and who is just as successful in business. He will certainly be impressed when he finds that this man

has put aside all things for the sole purpose of talking to him about uniting with the Church. Of course these non-members should be talked to at the same time about surrendering their lives to God.

In these chapters some reference has already been made to the objections to soliciting Church membership. The question will again arise here. Should a man be asked to join the Church until he has been converted? Should a starving man be fed before he has been cleansed of travel stain or the accumulated dirt of his unfortunate position? Theoretically it is much better to have only godly people in the Church, but it does not hurt anything to ask a man to join the Church. The chances are that he will refuse unless he has at least a spark of religion. Sometimes such an invitation will open the way for a discussion of the plan of salvation. The Worker may not be able to discuss this with him very intelligently, but he has broken the reserve and introduced the subject to the non-member's thought; the minister or some better qualified friend may be sent to talk to him about this deeper matter; the worker may even make an appointment with him for this very purpose, and the result of that interview may be not only a soul won for God, but for the Church as well. By all means ask every non-member to join some Church.

Those who enlist for work at the altar or in the after-services need to come under the special training of the Pastor and Evangelist. A consecrated soul with a great desire to help may have zeal without knowledge; he may ask the penitent unwise and even impertinent questions which tend to drive him off; he may give unsound and even wrong instructions;

he may not know how to answer the penitent's burning questions; some soul groping in doubt may need information which the worker cannot supply without previous training. All of these things should be spoken of in advance of the time of need, and as far as possible every probable situation should be anticipated and instructions given as to how it may be best dealt with. In these meetings for training let there be an exchange of views, let questions be asked freely, where there is doubt let it be expressed, for it might be easily dissolved and faith might be made to supersede it. Let the instructions be as far as possible aimed at preparation to meet at once any emergency that may arise in the step-by-step leadership to God.

Either at the altar or in an after-service, when the Worker is dealing with a penitent, usually the first and best step is to find out if the seeker is deeply enough convicted of sin. If he is not, to bring such condition will be the first work to be done. It can sometimes be effected through talking to the seeker about the goodness of God and the heinous nature of sin; it will be well to get the seeker to admit these things through a series of questions, and perhaps a prayer in which he does some of the praying audibly. Sincerity of purpose is one of the conditions of the new birth; there must be an earnest desire for better things and a thorough dissatisfaction with sin, even a hatred of it. Let the worker try to bring the seeker to such a position. Let all the vague ideas, and the half-formed desires, be driven out of the sinner's mind and heart by a very definite and positive desire, by clear ideas of what is wanted and

what is needed to get it. Sincerity of purpose established, there will likely be something of godly sorrow present. Let this be cultivated and deepened until the seeker is fully penitent; let that penitence have as one of its strong elements a deep-seated purpose to have done with sin; let the penitent arrive at the place where he is not only willing to have done with his crimes against God, but is also willing and desirous to burn all bridges behind him. Let the next step be a guidance into faith, believing that God can and will save the truly penitent soul. Then let there be some very earnest praying for forgiveness on the part of the penitent, and let the worker pray with and for him. Conversion will likely take place during this prayer. But there is no rule for the operation of the grace of God. The seeker may be gloriously converted at any one of the above steps; after having started on the way to God with the slightest help over some little barrier he may be able to fly straight to the throne of God instantly and a new soul may be given him. Let the Worker watch for and expect this, and when it comes let him seek to strengthen it. It is never wise or right to insist on more repentance or more faith when the soul has been already reclaimed. Such a course might insinuate doubt and be the undoing of the work already accomplished.

Decisions should never be forced. Let them come naturally and voluntarily; let the Worker be a guide and never a driver. But when the decision is made let the Worker do all things possible to strengthen it. Decisions are not very stable and the new joy is not well founded until there comes some public confession

of it. This should be made in the inquiry room, or at the altar. Later let the penitent offer some words of testimony and take some public stand for God. If he is not a member, by all means he should join the Church immediately.

The true Christian Workers in a Revival who try to lead souls to God need to be warned against the suspicion existing in the heart of some sinners. This will prepare them against possible rebuffs that might result in discouragement. Sinners often think the efforts of the Church Worker have an ulterior motive back of them. Many times they will discount the righteousness of the Worker and will often accuse him of hypocrisy and of other sins. Sinners may think the Christian world is upside down, whereas it is they who are inverted. Most of the sinners are not able to appreciate broad unselfishness, self-immolation, and a Christian desire to serve God and win souls. In dealing with such people it is usually best for the Worker to be entirely frank and pointed. It will be wise at times to be unmerciful in driving home the sinner's state; often it will require some pain, some agent that will make the sinner wince with its inflictions, to create the right mental state for approach on the deeper question of surrender. Try to convince such a sinner of your interest in him from a purely unselfish standpoint. It is blunt and a bit coarse and of poor ethics, but sometimes it is needed to let him see that if he is determined to go to hell he cannot carry you there, nor does his sin hurt you one particle in this world from a material standpoint. Try to make him see your love for God and that such love impels you to an

interest in the souls which He created. Try to convey the impression of your unselfish personal interest in him and your friendly desire to see him in a better way. In all things be wise and prudent; use policy and tact, but be firm and convincing, with a ring of conviction in the voice and manner. Not to be understood by the suspicious sinner, but exerting an influence upon him, will be the piety, the religion, the godly love of the Worker, who is moved to service by an unseen, higher Power.

There are apathetic Christians. Sometimes there are whole Churches and communities who are apathetic. To say "apathetic Christian" is something of a paradox. It is hard to understand how any twice-born soul can be apathetic. Let us grant that there are some. These are they who will be helped by checking, "responding to every suggestion in the services that I can respond to." Those who do check this item need some instruction, lest they unwittingly become apathetic. Those who are responsive can help to destroy the apathy that may be in others. Think of an Evangelist and a corps of Revival Workers pouring out their souls in behalf of a Church and community only to be met with a dash of ice water! Such efforts received with cold unresponsiveness, the congregation sitting like stumps! They are stumblingstones for the sinners and a millstone about the Worker's and the Evangelist's necks. Those who agree to responsiveness might profitably seat themselves by some hesitant sinner, and when the proposition is made they might suggest that the sinner accept it; they might offer to accompany the sinner to the altar or the inquiry room, or to go with

him to shake hands with the Evangelist in response to some proposition. At times no more than just setting the example will be efficacious. There are timid new converts who might hesitate when the door of the Church is opened. These can be helped by Personal Workers, and by the general air of responsiveness in the services.

Every one who enlists for work in the Revival must be ready to take the initiative at all times, they must be alert and wide awake to every opportunity and to every need; let them always be ready to respond to the call of the Directing Committee, or the Pastor, or the Evangelist. After a day or so the work will become onerous; difficulties and emergencies, nothing more than the force of natural circumstances, will certainly arise, so that there will need be the greatest determination to allow nothing to interfere with the Revival. Let the Pastor, the Evangelist, and every Revival Worker seek to keep up the morale of every other Worker, so that there will be constant loyalty, enthusiasm, unremitting effort, and faith on the part of every one who has been enlisted.

The possibilities of organized, united coöperative effort in Church work are great. There is no saying just what can be done when the whole Church becomes interested, enthusiastic, organized, and at work under the direction of a good leader, with the Holy Spirit leading them all. Such a Church can dominate any community where it is located in practically everything. If all the Churches of the nation were thus enlisted, even if their membership does compose only forty-five per cent of the popula-

tion, they would dictate every civic, social, moral, and other policy of the whole country. And since this is one of the dominant nations of the world, their impact would be felt around the globe. Sin would not stand very long; it would not be a great while before there would be no one outside the pale of the Church. Since these things are possible, since they really ought to be done, there arises a question: Will we not be held responsible for not doing them? Will we not be made to suffer the consequences for our neglect and failure? At any rate let us be more enlisted in His cause and do more work than we ever have.

Should all the Church members become soul winners, engaging in continuous Personal Evangelism, many more thousands of people would be converted and join the Church than have been reached through even the best of the Revivals. Personal work is ideal soul-winning. Therefore it will be well for those who have been started in so good a cause during the Revival to keep at work, and also try to get others to engage in soul-saving after the Revival has closed. One of the needs of Christendom to-day is an adequate program of continuous Personal Evangelism. Let every Revival try to leave some such program. (See chapter on "Conservation.")

CHAPTER IX

OBJECTIVES

Aimlessness. Faith. Conditions. General Goals. Definite Figures. Objection. Suggested Goals. Publicity. Placards. Slogans. Twofold Purpose. A Question.

ONE kind of Revival is like a high-powered car with all modern equipment, upon a splendid road with delightful scenic advantages. The occupants of the car are enjoying themselves hugely; they are comfortable, well dressed, nothing specially to desire. They go mile after mile, turning from one road to another, passing villages and towns *en route*. In one of these towns where they stop for fuel some one with an inquisitive turn asks where they are bound. The reply is given: "O, nowhere; we are just riding." Another kind of Revival is also like tourists traveling. The car may not be so luxurious, or it may be even more so; the occupants may be more serious, but just as happy at heart, and with just as little left to want as those in the other car. Upon their journey they too are asked their destination. The simple reply comes back: "We are bound for our Father's home." The one Revival is "just riding"; the other is going to some definite place. Rightly our Lord said that the children of the world are wiser than the children of light. Business men and material organizations work with some objective in view. The Church differs from the business world; it is predicated on faith in God and is a spiritual force. And yet it is a large body which deals with

and provides the ethics for business; therefore it needs system, organization, and an objective just as much so as any material enterprise. All Church work needs an objective, especially the Revival. Life is not well lived without a goal. Neither is the Revival well planned and brought to a successful conclusion without the hope and aim to accomplish certain definite things. And these things should be so definite and so simple as to be easily and concretely written down on paper, and put into the minds of the Pastor, the Evangelist, every Worker, and the whole Church membership.

It will require faith in God to fix the objectives of the Revival. Some may say, "Let us do the best we can and let God cause the results to be what He will." For such a nature the question naturally arises, "How can one want something when he does not know what it is; and how can one pray for something he does not want?" If his desires are only general, can they really become a part of the heart and therefore voiced in real praying? When there are no goals, can there be any straightforward and direct work of any kind? When no goals are fixed, is it not a tacit admission of a lack of faith in God to give a definite answer to definite prayer and directly to honor the labors of his children? A small faith seeks to do very little and trembles at the thought of that; a small faith is wont to see the difficulties and become frightened; a small faith sees how much there is to be done, sees how small the resources are, sighs perhaps hopefully about it all, and makes no definite objectives for the Revival. A small faith hopes that God may give some results, only half hoping against

hope that they might be of a satisfactory nature. A large faith sees both the demands and the material with which to meet those demands and determines that by God's help they shall be met; large faith sees the need and knows that God is more powerful than anything which may oppose. Large faith proceeds to fix the objectives of the Revival so that every need of the community will be embraced in them.

With a large faith in God and a complete dependence upon Him as the first things necessary to fix the goals for the Revival, the next thing necessary is a thorough knowledge of the community. (Some mention of the Survey has already been made in former chapters.) A good Pastor will naturally be well acquainted with his people and their religious conditions. What he does not already know may be obtained from the evangelistic survey of the community. One of the prime requisities for the diagnosis, treatment, and cure of the diseases of sin is a thorough knowledge of the symptoms. With this knowledge well in hand it is not so difficult to write down what it is hoped for the Revival to accomplish.

Some of the points of information about the community that the Pastor should have are:

The names of those who will pray in public or take part in any act of public worship. This can be supplied from the Workers' Enlistment campaign.

The number of family altars in the community and the names of the homes where they are. It will sometimes be difficult to get this information, and yet it may be obtained in the Survey without embarrassment if the surveyor is courteous in his bearing.

The names of those who make it a habit to pray every day. This information may be included in the Survey. If it is thought best not to ask for the names, it will at least be helpful to know something of the proportion of people who attend Church services that pray regularly every day. This may be done through a poll of every congregation for some weeks in advance of the Revival, and by striking an average. Strange as it may seem, there are those who pray regularly every day who never go to Church. There are others who are constant in their private devotions who are only infrequent Church attendants. These facts make it best to include this matter in the Survey unless the reasons for not doing it are urgent.

The names and the frequency of Church attendance of the whole constituency. This may be asked for in the Survey. It will be difficult to get exact information, since there are no records kept. If the congregations are counted every Sunday in every Church in the community, the average struck for a year, and that compared, or averaged, with the estimates obtained from the Survey, the answer will be fairly accurate.

The names of all Church members who profess to be Christians, or saved souls. The faithfulness in Church attendance and the careful performance of Church duties are not always indicative of a state of salvation or a knowledge thereof. There are some people who will be faithful to the services of the Church and who will do all the work the Pastor asks them to do, and yet they will confess their conscious and willful sin. This is a delicate matter, and such information will have to be collected in a discreet

manner. Usually it will be best for the Pastor to obtain it in person. The Pastor can get into the good graces of his congregation by asking every member at some suitable time about his religion, about the state of his soul, and then fully discussing the whole question and having prayer with him. If the Pastor is to collect this information and use it to advantage in the Revival, it will have to be done sometime prior to the date set therefor. It is a slow process and cannot be done in a day or so.

The homes where grace is said at the table. Unfortunately there are many homes where there is no grace at the table.

The number of those who read religious literature.

The names of the young people who are not members of any Young People's Society.

The prevailing vices in the community.

The factions and their partisans.

The individuals who are mad with each other. Those who are harboring malice and will not speak and the degree of these feelings.

Information as to these sins may often be had from good people who are not gossipy inclined, but who would let the Pastor know all about conditions so that he would be in position to help change them.

When this information has been tabulated, the objectives of the Revival may be fixed with some intelligence. It will not be very helpful merely to say that these are the conditions and it is hoped to correct all these evils and to provide sufficient stimulus to better living for everybody. Such a view is too general, too indefinite. Then it is hardly to be hoped that a Revival will be one hundred per cent

effective, leaving the Church and community in an ideal state, without sin. To do no more than have a high general hope is to make no use of the information in hand. There are, however, some certain things which it will be well to seek to remedy completely. Make out the goals, and write down in numbers the things sought to be accomplished.

Let it be fully realized that no condition of sin is beyond the power of God. The goal should include an opportunity for every unsaved soul to accept Christ, and some effort should be made to reach every condition of sin in the whole community. When this effort is made there still ought to be certain definite things sought after, things that can be put down in figures and added up. These goals should be sufficiently high to be worthy of the Church and require some hard work, but they should not be so high as to be improbable of reaching.

It might be objected that to fix goals will circumscribe the effectiveness of the Workers, because there will be a tendency to quit when the goals have been reached. This tendency can be provided for by immediately pointing to the yet unharvested field, giving the figures as to what remains undone after the goals have been reached. Some enthusiasm may be aroused, and by stimulation of the victories already won yet greater successes may be achieved.

Some of the things that may be sought after in the Revival are listed below:

There are non-members in every community. After looking over the names of these, some will be noted who will probably join the Church voluntarily; there will be others who will join under the pressure

of the Gospel and some personal work; a fair per cent of the hardened sinners will also join. Add all of these numbers and let the total represent the goal of the Revival in the matter of new members.

It is not too high a goal to try to get every Church official to establish a family altar. The number of new family altars to be erected can be made identical with the number of officials who have none. In trying to get them to do this others may be persuaded. It might not be too high a goal to fix the number at ten per cent of the families of the Church. Make the figures in wisdom.

Wiping out all feuds and malice in a Church or in a community and effecting a reconciliation of all parties at variance may be too high a goal in some places, but it is certainly a worthy objective. If this cannot be made a one hundred per cent goal, it will be well to select those parties most susceptible to the overtures of the Church and try to get them to become reconciled. It will be best to keep this goal from the public. Some care must be had in the use of Workers in such cases.

To put down figures in the matter of building up the loyalty of the Church will be difficult. But the outstanding instances of disloyalty might be aimed at with desire to remove them.

Many a Church has a number of competent Workers who do not coöperate. Perhaps the only way figures can be put down in fixing a goal to build up the spirit of coöperation is to note those among the Workers who do not coöperate and say that a certain number of them will be prevailed upon to change.

The social service work of the Church can be increased by building up a spirit of brotherly helpfulness and a sympathy for the unfortunate. A definite number of things to be done may be fixed as the goal.

Some communities are noted as Church-going people, while some are noted for staying away from the Church services. One objective of the Revival may be to create a desire to attend public worship. Some definite per cent of increase may be fixed as the sought-for goal.

In fixing the number of conversions both faith in God and good judgment should be used. The unconverted children in every home that is in sympathy with the Church may be reached; there are certain other children in every community who can be reached; there are conditions in the lives of numbers of grown people which make them especially susceptible to the Gospel; there are Church members who are tender-hearted; there is the compelling power of the Gospel of Christ that is mighty to save sinners. Let all of these facts be taken into account when the number of new converts sought for is made up.

There may be special problems of sin peculiar to the community. It might be well to have as a goal the driving out of the dance halls; or the complete suppression of vice; or the driving out of the gambling places; or the enforcement of the prohibition law; or the suppression of violations of the narcotic laws.

Whenever a goal is fixed which openly attacks sin, let it be remembered that sin will fight back. If the Devil is not hurt by the fight the Church makes upon him, he will scoff, poke fun, and ridicule, or view the whole with silent contempt. But just the

very minute he begins to lose ground, then he will organize active opposition which will be powerful in proportion to his influence and the amount of money he has. Be not disturbed thereby. Do not begin a fight against sin if it is to be puny. If the Church forces cannot give a powerful impact against intrenched wrong and make a sustained and valiant fight, it is better not to begin it than it is to suffer defeat and be gloated over by the hell-goblins of the gutter. However, the Church *can* make a powerful fight against any prevalent evil in any community. Let it gird up its loins, summons its forces, and make its charge with all the power at its command.

After a judicial consideration, the objectives of the Revival may be decided upon. Then it will be well to publish these objectives in the local press, and to announce them from the pulpit. A large poster upon which the goals are printed may be placed upon the walls of the Church so that they stand always as a silent reminder of what the Revival is seeking to do. These goals ought to be so attractively set forth and explained from time to time as to create enthusiasm on the part of the congregation and cause a desire to reach them. It is possible to fix the objectives in the minds and upon the hearts of many individuals, so that they will think and pray in the terms of the goals and want them to be reached as much as ever the Pastor and Evangelist do. From time to time as the Revival progresses the Pastor may call attention to the goals, and he, or the proper committee, may report any progress. This will keep up the interest and hold the attention upon the main purposes of the Revival.

Illustrations of placards setting forth the objectives of the Revival follow:

REVIVAL GOALS

18 NEW FAMILY ALTARS.
ALL FEUDS SETTLED.
100 NEW MEMBERS.
20% INCREASED CHURCH ATTENDANCE.
CHURCH PAPER IN ALL HOMES.
CHURCH THOROUGHLY ORGANIZED.
CHURCH WORKERS DOUBLED.
PIETY INCREASED.

This placard sets forth a worthy objective for any Revival in the average Church of three hundred and fifty to five hundred members, located among the average constituency for such a Church. It is not too high, too far without the range of probable accomplishment. And yet there are very few Churches either of the average size, or those larger, which will really do this much in a Revival. One reason for their failure is that they are "just riding" all the way through the preparation period and the Revival; they did not have in mind and on the heart any definite things to do. Faith, work, and prayer will enable the Church to reach practically every one of these goals. Let the size of the placard be such that it may be read from every part of the building.

Another objective not quite so comprehensive is given as follows:

OUR GOAL200 CONVERSIONS—*and*

200 NEW MEMBERS.

THIS IS ONLY 40% OF THE NON-MEMBERS
OF THE COMMUNITY.

This placard is a good illustration of the Revival objective which centers the working force of the Church upon the one thing most needed and seeks to accomplish that. Any Church located in a center where there are five hundred people not members of the Church might well fix it as a worthy goal to reach and enlist at least two hundred of them. If that number is reached, within all probability there will continue to be conversions and accessions even after the Revival has closed.

It is hardly the best to make a goal in general terms, and yet there are conditions in some communities where the attention of the Church needs even to be centered upon one thing of a general nature, making that the Revival objective. From that one important position successfully arrived at, or with only moderate success in its accomplishment, other good things will naturally result. Such a placard should be at least three feet wide and twelve feet long, with large letters. For example, in a certain community the moral conditions were very bad. This placard in large letters was posted across the front of the Church, just above the pulpit:

SIN MUST GO

Another such placard is the following:

**DETHRONE THE DEVIL IN OUR CHURCH
AND IN OUR CITY**

* * *

PUT DOWN SIN IN HIGH PLACES

* * *

**DECLARE WAR ON IMMORALITY AND
VICE**

* * *

UNCOVER AND DRIVE OUT SECRET SINS

* * *

**MAKE OUR CITY SAFE FOR OUR BOYS AND
GIVE OUR GIRLS THE BEST PROTECTION**

The following placard carries a good message and an excellent idea to fix in the minds of any people:

**TREMENDOUSLY OPPOSED TO SIN!
SINCERELY IN FAVOR OF THE SINNER!**

Any objective which is stated in general terms will have both the nature of a slogan and an objective. The slogan for the Revival may be repeated several times under a variety of circumstances by the Evangelist, the Pastor, or some one else, until the words become fixed in the minds of the congregation. Indeed it will be well to have the congregation repeat in concert at intervals the slogan of the Revival. Let the leader be dignified as well as enthuſaistic and pleasant when he asks for the whole congregation

to repeat the slogan, so that they will be impressed with its seriousness and that it is not just merely some sort of child-play.

One valid objection already stated is that while slogans and objectives in general terms will inspire a desire to do something, they do not suggest any definite work. Those who are serving on committees, or who have already enlisted themselves for service, will have an idea of what to do, but those who have no specially chosen or assigned duties will perhaps let their inspiration perish in idleness. Therefore after the repetition of the slogan it will be well to call attention to some things that need to be done.

All Church activities have a twofold purpose: to feed the saints on spiritual food, and to reach the sinner and bring him to God. Both are laudable and necessary. The one may be accomplished by providing plenty of work and inspiration; the other requires long and patient effort, with great faith and determination. The interest and the efforts of the Church should always be centered in the unsaved and the unchurched masses; let a desire to see the salvation of souls become so deeply fixed in the Church's heart that every sinner will feel the power of a consecrated effort to reach him in his lost state. This desire should be so well defined as to be capable of expression in definite terms of action. Rescue the perishing: be determined to save a minimum number, and as many more as possible.

A question presents itself in the matter of arranging goals for the Revival. Should a Christian say that he will try to help in the salvation of any number

of souls short of all who are lost? This may be answered by another question. Has any Christian enough power to keep at work until every sinner is saved? When he has seen one of his friends gloriously converted, will there not be a sort of tendency to enjoy his laurels in idleness unless there is the picture of others yet to reach? Is it not better to say that the Revival will reach one hundred souls out of a possible five hundred, and really reach them, than it is to say that it will reach them all and then not touch more than a dozen? When the one hundred of the goal is reached, is there any reason to expect that the Evangelist and Revival Workers will quit trying? If one hundred are converted, will there not be many more reached through these new converts? Will not the spiritual stimulus to the original Workers carry them right on toward reaching others? Fix the goal and drive toward it; put aside questions and squeamishness; be definite and positive; expect results and go after them, with faith in God and love for mankind.

CHAPTER X

THE EVANGELIST

Hard Work. Talents. Engagement. Success. Several Abilities. New Members. Worldliness. Drones. Pride. Stinginess. Coldness. Sin. Attributes. Preaching. Fearless. Judgment. Sensational. Pious. Viewpoints. Visiting Pastor. His Value. Correcting Evils. Strength. Coöperation. Good Shepherds. Gethsemane. Jocularly. Society. Vacation. Hospitality. Home Contacts. Finances. Methods. Not Considered by Evangelist. Amount Paid. Pay Pastor-Evangelist. Pay Local Pastor.

THE largest responsibility for the Revival success resting upon any one person will be that of the Evangelist. By far his work is the hardest. It requires all of his physical, mental, and spiritual powers. It makes large demands upon his physical resources because of the intensity of his feeling, his tightly drawn nerves, the hours of being entertained, of social contacts, of private study, and the sleeplessness caused by a burdened heart. It makes heavy demands upon his mind, for it is no small work to adapt from twenty to seventy-five sermons to the needs of a particular people; to exercise the right judgment, the proper analysis, and govern himself in the wisest way; and just to preach when the hour comes. It always takes heavy toll of the spiritual resources, for all true Evangelists have the burden of souls upon them; they are tried again and again; their faith is often tempted; they have long hours to spend in the closet to get their own spiritual renewing and the fire from God, so that they might give it to others.

As there are men differing in material abilities, so are there Evangelists differing in spiritual powers. Some have large talents, great ability, with a marvelous record of success, while there are others less gifted, who are good men worthy of commendation. There are men with different gifts and different temperaments, each suited to a special work. Among Evangelists are those who will exactly fit any Church and who will meet its needs. As it is in the professions, so is it in this calling: there are only a few Evangelists of outstanding ability. There is a larger number who are able and who are successful. There are even more of less ability who, nevertheless, have been used of God in a wonderful manner, who are worthy of acceptance and all honor.

All good Evangelists are busy. It will be well to start some months in advance in order to secure the right man for any given Revival, because many of them have dates fixed for months in advance; some of the leading ones are dated ahead for as long as two years. Practically all of them have their slates fixed for the entire year by the close of January or February. This is largely true of those Pastors who are successful in this work. They are unable to be away from their pastorates for more than three or four Revivals in a year, and their services are in such demand that their engagements are soon made. There are Pastors and Evangelists who tell of Pastors wiring them on as short notice as three days asking their help in a Revival, and then becoming a little peeved because they are refused. Start in time and have several choices, so that if one man cannot be secured another can.

The whole effort of the Revival organization may be wasted if the right Evangelist is not available, or when the wrong one is chosen. The condition of the Church and community will govern in the choice between successful men to do the preaching in a Revival. As said above, Evangelists, like professional men, have their special qualifications and abilities. One may be noted for his effectiveness against stubborn sin; he may have such powers of cannonading evil, combined with telling persuasion, as to rout sin long intrenched and stubbornly resisting every attempt at correction. Or it may be that the Church has very little piety. It may not be given over to heinous sin of the outbreking sort; nor may it be addicted to outstanding worldliness. It may be just weak in piety. There are Evangelists who are noted for bringing a whole Church and community into an experience of earnest consecration, a depth of religion, and a devoutness hitherto unknown, and such an Evangelist would be the very one to secure for a Revival in such a Church.

Again there are Churches completely deadened by their worldliness. Spiritual things are a great burden to them, and the spiritual is slighted at all times. They have a lack of seriousness and depth which fails to realize the portentous things of the Gospel. There is, perhaps, even something of a spirit of poking fun at religion and piety. Such a Church will need an Evangelist who can bring them to their spiritual senses, creating a knowledge of the value of religion and bringing an appreciation of personal piety.

The survey may disclose that a large number of people are not members of any Church at all. Thus

it may be found the one outstanding need of a Church is to become interested in and at work with the unchurched, trying to convert and bring them into the membership. And it certainly is an inviting field for any Evangelist to work for the non-members anywhere and get them lined up. As has already been pointed out, there are Evangelists and pastors who do much good; their preaching draws large crowds, arouses much interest, and leads many to God; but they underestimate the importance of stressing Church membership, and consequently do not get many folks to join the Church. On the other hand there are some who literally sweep them in with no idea of the meaning of the step they take. It is well to avoid both of these types. But in any community where there are scores of people unchurched it is a duty to get an Evangelist who can lead people to Christ and at the same time into membership.

Some Churches have plenty of piety of a sort, but are lazy. They have little sign of life or enthusiasm, and they always do the very minimum amount of work. Such a condition will need an Evangelist who has a large amount of Divine enthusiasm and energy, who can inspire and set to work those indolently inclined. He needs to be an expert physician who can heal them of their slack-twisted policies of do-nothing.

One of the laudable virtues is consecrated Church pride. There are Churches where the sting of failure hurts them in a religious sense; but there are those who care nothing about their failures; they have no religious or Church pride. There are Evangelists who can bring home to them a sense of individual

responsibility, and make most of the membership to feel the sting of defeat or failure, and so create a sense of pride in the successes of their Church.

Mediocrity is one of the curses of Christendom. As long as Christendom can unblushingly spend hundreds of times as much money and time for the nonessentials of life as it does for building the Kingdom of God it will never be quite the force in the world it ought to be. Some Churches are especially penurious, stingy to the *n*th power, and that of such a nature as to produce lots of petty meanness. Not only is stinginess a part of their mediocrity, but they are little in almost every ideal and their plans for service are little. Some Evangelists have the power to create a money conscience in a Church, and to teach them that God has a right to a liberal share of their gold. Often with the coming of generosity in money matters there comes also a bigness in other things.

It is hard to understand how there can be any religion without warmth, and yet there are indications that religion does sometimes exist in a very cold atmosphere. Wherever coldness predominates in a Church much of its effectiveness is destroyed. There are some Evangelists who have great, warm hearts and warm words of love which make a cold Church to become fervent. Sometimes religious fervor is brought into a cold Church to such a degree that the same heat which melts ice-bound forces and sets them at liberty also sets them to work for God.

Some places are rotten with sin; heinous crimes have been committed against God and man; there is much drunkenness, profanity, lewdness, and dis-

honesty. For such a place there are Evangelists who know how to condemn sin effectively; to point out the better way to all sinners; to persuade and to guide them into a knowledge of God and his goodness.

Many Evangelists possess all of these gifts in part; some have talent in only a few of them; while there are others who are especially good in one or two. It is well to know what the talent of the Evangelist is, and that he can fit the especial needs of the Church and the community before he is engaged for the Revival. While the above are some of the special qualifications of the Evangelist, there are some common attributes which all of them need to have.

The very first and most important common attribute of an Evangelist is his ability to preach the Gospel. Sob stories may be used at times as illustrations, but thirty to forty-five minutes of anecdote is not preaching the Gospel. Such stuff will hardly supply the spiritual food longed for by the hungry soul, nor will it strike terror and conviction into the heart of the sinner. The Gospel is the power of God unto the salvation of lost souls; it is the story of the love of God and His power to save; it shows the wrong of sin and the attractiveness of righteousness; it leads the convicted through repentance into faith and regeneration. An orator who can tell the simple Gospel story in a convincing and powerful way, with eloquent persuasion and suitable illustrations, will find that he has won much of a victory.

Fear negatives nearly all work undertaken. No preacher can win the fight against wrong if he has fear in his heart. Fear has many sides; one of them may be that he will drive people away from the

Revival if he is too insistent, or if he strongly condemns sins; he may be afraid that he will give some one offense if he preaches the truth; he may be afraid of criticism; he may be afraid that he will not get results, or that they will be only negligible; he may be afraid of any one of a number of things or of all of them, or he may not know what he is afraid of. Wherever there is fear of any kind, the preacher's message will lose its authoritative tone; it will lack in a positive note, and become even negative; it will lose its ring of truth and sincerity and thus become unconvincing. Sin must be preached against; the straight and narrow way must be pointed out; the ideally perfect life must be set before the congregation. The Evangelist must lose sight of people save in his desire to help them live right. Actuated by a high motive, he must move without fear under the power of God to preach the whole truth and hold high the standards of righteousness, and that totally without fear. The Evangelist who has fear in his soul is hardly worthy of the honor God has given him and can do but little for the kingdom of God. (See chapter on "Attitude.")

Another valuable attribute of the Evangelist is that of good judgment. (See chapter on "Sermons.") At times a financial genius will be called upon to render decisions in a moment, where there are millions of dollars involved, and perhaps thousands of lives are to be affected by that decision. Such a call will demand all of his knowledge and will require sound judgment. Millions of dollars and all material things shrink to infinitesimally small proportions when compared in value to the human soul. The

Evangelist must often control situations and render decisions that will affect the destiny of people. For the Evangelist to render proper decisions, to do the right thing at the right time, to coördinate the services and influences of the Revival in the right way will require the best judgment that any one is capable of. A man in the pulpit should be a man of sound thinking and good judgment.

Sensationalism is rather hurtful to the Gospel message. It is true that there is no more sensational thing in the universe than the threatened and perhaps actual doom of the sinner; nor is there anything quite so stirring as the Holy Spirit in the reclaimed life. Whatever of sensationalism there is in these two states of the soul may be turned to the profit of all hearers. But there is a sort of sensationalism that deals in mud-raking; sometimes there are florid pictures and certain anecdotes which are highly sensational; there are also sensational sob stories. These things may be called illustrations, and an effort is made to excuse them as acceptable for the purpose of creating the proper atmosphere. But do they illustrate? Is not the mind taken wholly off the Gospel? Is an atmosphere of over-wrought nerves proper for giving the Gospel message? Perhaps there are some powers of oratory in such things; perhaps they do provide a sort of entrance for the message into the heart, which is doubtful. The very best way, however, is to preach the simple Gospel truth. It has enough of thrill, of pathos, of tenderness within itself; it has enough of the terrible and awe-inspiring; it is effective as nothing else can be. Therefore another valuable working force of the

Evangelist is a nature which does not run to the sensational, but to the solid truths of the plan of salvation.

Sometimes there are good reasons why it is best not to secure an Evangelist to do the preaching in a Revival. In some instances it is best to secure the help of a brother Pastor. This is often true, and it is because of local conditions which demand the services of a preacher who has the viewpoint of the pastorate, for there is a difference in the way a Pastor and an Evangelist see things. The former will be in closer contact with practical Church work and for such reason may be more sympathetic; he may know better how his brother Pastor feels about the Revival and its success; he will hardly have any preconceived notions, but will be right in line for team work. The Evangelist hears the problems of the pastorate discussed; he is a good man, and a power for God; but it has been years since he was a Pastor, and it may be that he never was; he is not able to properly understand these things, nor can he appreciate the stand sometimes taken by a Pastor. Therefore to solve special problems it is often best to use a Pastor; but, on the other hand, let it be always held in mind that the special work to which the Evangelist has consecrated his talents and dedicated his life is the Revival. Naturally he knows more about how to run one than a Pastor does. That is his field of work and study.

No Pastor who has no evangelistic turn should be invited to preach in a Revival. He may be a good preacher; he may know the solid meat of the Word; he may be very successful in the pastorate; he may

bring to the Church a series of sermons that are great; but still it will be necessary for him to have the evangelistic note to bring a Revival to a Church and to reach the goals sought after. Great sermons may draw crowds and they may, and will, do much good under the blessing of God, but evangelistic sermons will affect the greatest number of people.

However, it hardly needs be said that the Pastor who helps in a Revival must be a good preacher as well as evangelistic. There are many lecturers who masquerade as preachers among both Pastors and Evangelists. They are good orators and they are instructive and entertaining, but it can scarcely be said that they are preachers at all. Many of them have fallen into the habit of giving entertaining lectures upon modern subjects which are rather popular and much in the public eye, with only a slight, if any, Scripture background. This is often done merely to feed their vanity with a large congregation. A series of sermon-lectures given in the place of real sermons in the Revival may draw large crowds and may entertain them, but they will not bring results; souls will not be saved nor will they be nourished upon such food. That requires solid preaching.

There are Pastors who have never had a real Revival, either among those conducted in their own Churches by some one else, or those conducted by themselves in other places. Revival work is an entirely new field to them, and they scarcely know how to deport themselves. It may be a good thing to develop such inexperienced preachers, especially where they are promising, but it will usually be

done at the expense of the Revival in the Church where they are being used. Under some conditions it will be entirely all right and a brotherly thing to teach a promising Pastor how to have a Revival, letting him learn from experience. But if important matters hinge upon the success of a Revival, it is not best to use a novice, even though friendship with him would dictate such a course. It is better to get a Pastor or Evangelist who is tried and true, with some successful experience.

An ideal Church having an ideal Revival is one wide-awake spiritually which tries to solve its own problems of sin. Such a Church organizes for its Revival; its own choir furnishes the leadership for the music; the membership goes to work along every needed line of service; the Pastor does the preaching. A successful Revival of such a nature will mean a great deal in a spiritual way, and will accomplish much good in the Church itself as well as gain many souls for the Kingdom and new members for the Church.

The value of the Pastor's preaching in a Revival in his own Church will be in his superior and minute knowledge of the needs of his constituency. He will know the peculiarities of everybody; he will know the besetting sins of all his people; he will know what spiritual food they need most; he will know what will appeal most to the majority of his congregations, and how to appeal to all classes in the community. Such knowledge will be invaluable to him in the presentation of his message from time to time, so that he may cause the truth to strike home with a great deal of power. Furthermore the Pastor's

close contact with his flock will naturally cause them to hold him in some esteem; there is always a great amount of mutual affection between a good Pastor and his members. This affection and respect will naturally give added weight to the truths he may present, and it will secure for him the moral support of the whole community. The love that a Church and a community have for a Pastor in itself constitutes an invaluable force and it is a great moral with which to begin a Revival.

Sin needs to be condemned in every life and in every community, but oftentimes in that condemnation will be found such opposing forces as to cause it to be hurtful. But the Pastor who is in close touch with his people, who loves them and whose love is reciprocated, can condemn the prevalent sins with a breaking heart and in such power as no other person can have. Where an outsider might arouse resentment the beloved Pastor will cause a sense of shame and repentance, for the sinner knows that his Pastor is talking directly to him, and that he is his friend who holds him in high regard. Many sinners who have reviled every attempt by others have been led to God through the work of a faithful Pastor. Every Pastor, however, needs to remember that there are certain well-defined boundaries to even friendship. He must not presume, nor must he unwittingly cross the line of fairness, truth, and the best interests of those to whom he is bringing his messages. All that has been said upon good judgment and the other attributes of the Revival preacher will apply to the Pastor doing the preaching in

his own Revival. He must use all the talent at his command.

It will require a great amount of physical as well as spiritual strength to do all the work required of a Pastor in his own well-organized Revival in which he is doing the preaching. Despite the fact that he may have a good organization supporting him, there will be much for the Pastor to do outside of the pulpit which requires time and energy. It is quite enough work for any one man to do no more than the preaching in a Revival, and when all of these other duties are added it means hard work indeed. There are many Pastors who are able to do both the preaching and the other work and to do it well. These are those great souls who never tire of giving every ounce of their power to the Church and to God's work. Let Pastors realize that the price of great success in a ministerial career is much hard work, but let them also realize that there is a limit to endurance. At the same time let the corps of Workers realize the weight of the burden upon their Pastor and do all that they can to lighten it.

Pastors and Evangelists must be good shepherds. The good shepherd loves the sheep and will risk his life for them. The Master was the Great Good Shepherd, and He said that He had sheep in several folds; He gave himself to die for each one in every fold, however repulsive and black any sheep might have been. It will require a soul of great breadth of love and understanding to properly appreciate the value of every other soul in whatever place or degree of sin that soul may be found. To be a great success as an Evangelist or as a soul-winning Pastor there

must be a kingdom-wide interest and love in the heart that will enable one to give true appraisal of each lost soul, as well as to get under the other burdens of the Church. Every Revival preacher needs that quality of the good shepherd which makes him feel his responsibility keenly and places him squarely under its burden. Whenever a Pastor is to help a brother Pastor in a Revival, whenever an Evangelist goes into a Revival, the burdens and responsibilities of that particular Church and community where they are helping ought to become their very own. But sometimes the whole burden of the sheepfold will be upon him who does the preaching, with very little of it upon the Pastor of that flock, in which case the Pastor needs the Revival as badly as his Church needs it.

In Revival work the servant needs not be better than his Master. His Master knew a Gethsemane experience. A visiting Pastor may deplore sin in his own Church; the Evangelist may deplore sin generally or in the community where he lives and as it touches him directly; but to be effective as a Revival preacher he must deplore sin in the Church and the community where he is at work. He must feel that sin is a terrible thing anywhere and everywhere; but as it is immediately before him in the Revival it must grind down into his heart and break it; from that breaking heart he must pour forth his messages. Many good Pastors know a little of Gethsemane; many of them have had a number of sleepless nights of worry and heartache because of the existence of sin in the Church, and because of the deeds of the blasphemous in his community. These sleepless

nights of worry and prayer have rolled such a burden upon him as to make his anxiety very acute. The visiting Pastor or the Evangelist who comes to do the preaching in a Revival for such a burdened Pastor and takes his responsibility lightly, who does not seem to be burdened at all as to the outcome of the Revival, the correction of certain faults and the salvation of sinners, will bear such an attitude toward the Pastor as to be nothing short of cruelty, and his relation to God is subject to question. Such an unburdened Revival preacher will hardly get results.

Preachers in a Revival sometimes have a spirit of light-hearted joviality. That is good in its place, but its place certainly is not in a Revival at all. Joviality will cause responsibility to sit lightly upon the whole Revival corps of workers, if it does not destroy it altogether. The Pastor and the Evangelist do not have to be a walking funeral and appear as the last word in somberness; but neither do they have to make clowns of themselves. They can be very happily disposed and at the same time be very serious; they can be pleasant while they let folks know beyond a doubt that they feel the weight of sin and the responsibility for the success of the Revival. (See chapter on "Attitude.")

Social relations are powerful factors in building the Kingdom of God. (See chapter on "Attitude.") The day of the anchorite has passed. The ministerial recluse has no effectiveness in this day. There is a very natural and helpful social side in the experiences of every Pastor and Evangelist. The social and personal touch of the Pastor and Evangelist establishes contact between them and the congregation

and provokes a spirit of sympathy and coöperation; it brings about a mutual understanding and acquaintanceship wherein a way is paved for the introduction of the better things into a life. Therefore it is well to establish as many pleasant and friendly relations with the people of a community as possible, and at an early date in the Revival. This caution is well taken, however: the Revival is not a time for a frolic or to have a good time. It may be that there are occasional Pastors who engage the services of some congenial spirit who is a good preacher. They get a great amount of pleasure out of their association, and they make the Revival something of a vacation. Needless to say this is hurtful.

In all communities there will be some large-hearted person of means who will want to see that his Pastor and the Evangelistic help are well entertained and that they have a good time. Possibly he will arrange some outing for the interim between the services at the Church, perhaps after the evening service. This is meant in the spirit of utmost kindness, but in nearly every instance it is ill-advised. The Revival is no season for promoting any social or recreational gathering for the entertainment of the Evangelist and Pastor. It is the time for intensive work to save souls. These gatherings are distracting, tending to lift the burden of responsibility and to bring in the superficial, and they waste the time and energies of the Workers which had best be spent in trying to reach some sinner or non-member, or in the prayer closet.

In some small cities and especially so in many rural communities the local hospitality will exert itself to

its very best efforts during the Revival season. In some instances dinner parties for the Evangelist are planned in advance for every day. Such feasting as every household does its utmost to provide is found everywhere. There is a helpful social side to breaking bread in the homes of the Church, and each such occasion may be made to count for good. This caution must be observed: these dinner parties are rather bad on the digestion and provide an opportunity for overindulgence; they tend to break down the physical strength necessary to the greatest usefulness; they may produce sluggishness and perhaps illness; in some cases the hospitality of a community has been so overindulged as to make it necessary to stop a Revival at a crucial time because of the illness of the Evangelist. Accept the hospitality of every home opened, if it is possible, but always remember that the Revival is not a season of protracted feasting; it is the time of all times in the year to make the greatest possible efforts to reach the unsaved and the unchurched.

Let not the importance of this contact with the homes be underestimated. Many a sinner can be reached through the friendship which springs up around the fireside or the festal board. There the attention is gained and an entrance provided for the Word which later ripens into a Christian experience; there the skill and the leadership of the Pastor and the Evangelist in the favorable atmosphere of hospitality is called into play to overcome opposition to God and to bring about a surrendered life. In these relations in the homes of the community let the Pastor and the Evangelist be friendly, bright,

pleasant, and ready to indulge in a bit of laughter, but at the same time let there be ever the skillful turning of every thought toward things spiritual. In such times the Revival may be referred to again and again without becoming a bore; suggestions for activity and many other things can be discussed; and in and above all there can be ever present a sort of consecrated atmosphere. The question is immediately raised as to how this may be effected without bringing too much of mechanics and boredom into an otherwise helpful relation, so that such a condition may be created as to negative any possible good. The only answer is that good judgment and a desire to serve will prevent a hurtful purposefulness in such intercourse. Another question arises: is it well for the Evangelist and Pastor never to relax, but must they always make their relations with folk to be a part of their work? That is exactly what they must do: work and work hard throughout the whole of the Revival season, and work everywhere they happen to be—unobtrusively, of course. That is the outstanding characteristic of the good Pastor and of the good Evangelist; they are continually studying people and their spiritual needs and how to meet them; they are seldom free for a minute of purely untrammelled, social intercourse, for even in that there is nearly always present the desire to be of spiritual help and a seeking for a way to effect it; they must be and usually are continually about their Father's business. Work is the price of success everywhere, even in the ministry. The Revival is the one season of Church life wherein hard work can be made to count for the very most. The Revival

per se is work, in the pulpit, in the homes of the community, on the streets, in the Pastor's or Evangelist's study, and everywhere they may be during that season.

In arranging for entertainment during the Revival perhaps it is well to say that every care should be taken to provide comfort and a restful atmosphere for the Evangelist and his helpers. They must have good quarters where they may be able to relax completely and rest in comfort if they are to render the most efficient service. Quietude is no small part of good entertainment for them. The atmosphere of being entertained should be avoided; and while it is well not to give too much attention to them, yet they are not to be let too much alone. With the proper attention these Workers are able to put forth the most intensive efforts and to endure the most fatiguing and nerve-straining labors for the whole of the Revival, whereas with the sort of entertainment where they are not able to get the much-needed rest at suitable intervals they are not able to render intensive service without a possible breakdown.

The laborer is worthy his hire. Every Evangelist, or visiting Pastor, should be given a suitable purse. The matter of financing a Revival is one that demands some attention. This may be intrusted to a Finance Committee who can make up the Revival budget and devise ways and means for raising the necessary funds. There should be ample provision made for every needed expense, but there should be no extravagance; the funds should be raised in a dignified and a spiritual manner, as a part of worship, so that there may be no hurtful reaction. The

budget will usually be made up of expenses for music, songbooks, adverting, incidentals, and Evangelistic help. To raise the needed money the committee may canvass the membership personally and privately toward the last days of the Revival. Another way is to let envelopes be distributed several days before the close of the Revival and the people asked to bring their contributions to the Church, with the committee making a last-day round-up of those who have not contributed. Every member should be asked to make some contribution. There are other methods just as good, but these two will commend themselves to most of the Pastors.

Ideally it is better never to mention finances to the Evangelist and it is better for him never to consider this part of his work. There is a subtle and perhaps wrong impression gradually gaining headway among the Pastors that the majority of the Evangelists are stamped with a dollar mark and a desire for a record; that they bend every effort to make the record and make all roads lead to the last night's collection plate. To avoid any such possibility it may be well for a Church to guarantee the Evangelist a fixed sum, and request him never to mention or think about the money side of the Revival. This raises the question as to how much ought to be paid an Evangelist. It is variously answered. Many will say give him all you can get and as much as you can get. That is all very well if you get enough. A good Evangelist would receive a salary of from \$3,000 to \$10,000 a year if he were in the pastorate, in addition to a furnished house and many perquisites which he does not get in the Evangelistic field. As an Evangel-

ist he should receive not less than that, with enough added to take care of his expenses and house rent. That would make the income of the best Evangelists from \$5,000 to \$15,000 per year, with the others being paid in the same proportion. The average Evangelist will do well to run fifteen Revivals in a year. This means that he should be paid an average of from \$350 to \$1,000 and perhaps more for every Revival. And yet if the Evangelist is of the type rather to demand this hire and be dissatisfied because it is not more, he is hardly worthy, and the results of his Revival will not be very great. In justice to this very useful and thoroughly consecrated body of the Christian ministry let it be said that few of them are mercenary, but that the most of them are self-sacrificing, hard Workers in the Master's cause. The chairman of the Finance Committee is the proper person to pay all bills and to present the check to the Evangelist for his services, with a few words of appreciation. No small part of the pay of the Evangelist will be the kind words of the Pastor and the folks among whom he has labored, and these ought always to be given in all sincerity and in good measure.

There are Church leaders and some Pastors who may think that a visiting Pastor ought not to be paid anything for his work in a Revival, except to pay his expenses. Such a position is hardly fair and it may even indicate a bad spirit. The hardest work that any one can do is to preach in a Revival; it is also the very best and most valuable of any work that can be done anywhere by any one, and it deserves remuneration. It is true that the visiting Pastor

does get a salary out of his Church, but his pastoral duties are an ample return for all he gets; it is further true that none of that salary comes from the Church where he does the preaching in a Revival. The day laborer is paid for his overtime, and is paid an average salary that is larger than the average salary paid the Pastors of Churches in America—and that for unskilled labor. Is not the highly trained and hard-working preacher worth as much as the day laborer, and is he not entitled to as much consideration? Let the visiting Pastor be paid a reasonable amount over and above his expenses, at least as much as the Church is able to pay. But let the visiting Pastor expect and demand nothing. Let the Church realize that they are under obligation, and let them do the right thing. Usually they will.

When the local Pastor is asked to do the preaching in the Revival in his own Church some of the Churches will accept this service unblushingly without a penny of extra remuneration, and with but very few words of appreciation, even when the Revival is a marked success. This ought not so to be. But few Churches provide more than enough salary for a bare living, and they ought to pay their Pastor as much for a Revival as they would an Evangelist or a visiting Pastor. Even as no gentleman ought to be more polite to every other lady than to his own wife, so ought no Church to treat any other preacher better than they do their own Pastor. This for several reasons: one is that of justice and appreciation; another the good effect it has on the Pastor in the matter of encouragement, which will help him to do

better work. The Pastor ought to expect and be satisfied with nothing. But it is something of a shame for a Church not to pay him well for these valuable extra services, demanding so much of his brain, nerve, heart, and physical powers.

CHAPTER XI

CONSERVATION

Revival in Disrepute. Waning Influence. Poor Foundation. Inactivity. Conservation Agents. Stated Revival Evenings. Church Mission. Working and Paying New Christians. Committees. Other Fields. Interest in Lost. Illustration. Indifference. Self-Complacency. Littleness. The Underprivileged. Standards. Summary.

AMONG both laymen and Pastors there is some prejudice against the Revival, and with good reasons for it. Chief among these reasons will be found the seeming lack of permanent good. There are other reasons, such as the high-pressure methods of some Evangelists who appeal to superficial emotions. The apparent lack of sincerity which is sometimes found among Revival Workers is another reason. Another is the negligible results obtained in many Revivals at the expense of great effort, much time and money. However, there are some who have no opposition to a Revival except an unaccounted-for prejudice against all intensive efforts to bring in the Kingdom of God. These matters have been partially dealt with in previous chapters. No Revival is the success that it ought to be unless its plans embrace a work of Conservation to go on at its close. Because this work has not been taken account of, in many instances the results of a hard campaign have appeared unstable and soon to vanish away.

It cannot be denied that every Revival does good, but as an evidence of that good people will naturally

demand visible results. Where much is accomplished there will be visible results, but not all the good done in a Revival can be seen with the eye or added up with a column of figures. Therefore some of the charge that there is little lasting good done by a Revival is not well founded, and it may come from those whose faith and spiritual discernment are weak. On the other hand there is a serious matter just here which demands attention. It cannot be denied that much of the good done by the Revival soon passes away. The regular services of the Church drop into the accustomed rut; the same old unconcern comes over the Pastor and the people; the congregations drop off in numbers; the thrill that was felt during the Revival is no longer present; sinners are no longer being converted; new members are not coming into the Church; the Revival activity has burned itself to dead gray ashes; every Church matter moves along apparently just as it did before any Revival was enterprised; even many of the Revival converts are again frequenting the old haunts of sin; those under conviction at the close of the Revival are no longer so, and in some ways everything is perhaps worse than before the Revival came. Except for the slight increase in Church membership, it could not be seen that there had ever been a Revival at any recent time. And sometimes there is not even an increase in membership.

It is timely to inquire why some Revivals are not lasting. The chief reason, already mentioned, is a lack of effort at Conservation. This work is many-sided, and it must begin prior to the conversion of a soul or to the waking of vision in the Church life.

The first part of Conservation is the foundation laid in the Revival, and has already been suggested in other chapters dealing with the sermon material and the attitude toward the work. It is well to repeat the idea here, for it is important and cannot be too well ground into the souls of those who prepare for a Revival. First, the sermons will lay the foundation for the Christian experience; that foundation must be the Rock of Ages if the superstructure is to stand the storms of temptation soon to beat upon it. Sermons which are largely random anecdote, with only a slight semblance of illustration, can hardly lay the foundation for a lasting Christian experience; emotional outbursts which fructify in a union with the Church without a deeply and permanently changed life will not serve to keep the new member in the straight paths. Nor will these entertaining and interesting anecdotes serve to keep the fires burning brightly upon the altars of the Church when the Revival has ended. Nor is this to decry good illustrations. Use them by all means, but be sure they illustrate the solid meat of the Word which can stand the test of practical living. When the preacher gives the uncompromising truth, lifts high the standard, and makes rigid requirements of the new converts and the reawakened Church, even then it will be found difficult to keep alive the good done; when a sinner turns completely away from sin and is determined to have done with it forever, even then he will have hard enough task to live right. The most important thing in living the life of a true Christian and in keeping the Revival fires burning is to start just right. (See below.)

Many times the decline of the Revival influence is due to the inactivity of the new convert and to both the inactivity and neglect of the Church. The new convert is not so much to blame; the culpability rests with the Christians. Often when the last service of the Revival is closed the whole membership breathes a sigh of relief. Not only is no Conservation undertaken, but there is a sort of opposition to it. Nothing is done to make any results permanent, or to establish the new souls. The sheep are turned loose without a shepherd to wander about as best they can, and it is no matter of surprise that wolves attack them. True, it is not best to keep up the high tension of the Revival, with everybody keyed up to a high pitch. Whereas the Revival has both speed and power, let Conservation use all of its power in the long, steady pull of endurance. One of the needs of Christendom is the ability to carry on sustained work. Every Church has ready at hand all the organizations needed to carry forward a good program of continued interest in souls and to build up the work already begun so well in the Revival.

At least three of these organizations to be used in post Revival work are the Evangelistic Committee, the Social Service Committee, and the Sunday School. The Evangelistic Committee should continue to look for the sinners and to do personal work among them, and to so arrange a program as to maintain the interest of the Church in this effort, its greatest responsibility and chief purpose. The Social Service Committee will provide action for every new convert and see that the congregation shows its sympathy and interest in each one of them; it will also seek to

promote attendance upon public worship by the whole constituency. The Sunday School is the most valued force of the Church for training in Christian duties and obligations. As a part of that work it should be especially interested in the newly rescued souls. It can reach the children as no other force and should never rest until every child knows God and joins the Church. A part of the work of all three will be an ever-present aid to the soul that begins to fall.

In addition to these three organizations a valuable Conservation agent will be stated Evangelistic services as a part of the regular Church program. It will hardly interfere with the other work of any Church to make the Sunday evening worship to be Revivalistic. If this cannot be wisely done for every Sunday evening, it will be well to have Evangelistic services frequently; for they not only help to conserve Revival results, but they reach many souls whom the Revival did not stir at all. Let these services have the Revival atmosphere. Provide a good choir and have some spirited congregational singing, preach a warm Revival sermon, make a proposition, and open the doors of the Church. While these services will not get all of the results wanted, almost anywhere they will bear fruit. Preparation for them should be made in advance on the part of the whole membership. Certain ones it is hoped to reach should be previously solicited to join the Church, to surrender their lives to God. Certainly it will be well for Personal Workers to press constantly for decisions for God and the right. If it is deemed wise to hold these services at longer intervals than once a

week, let the times be definitely fixed and announced, so that the Church and its constituency may expect, work, and pray for them. This expectancy alone is within itself a valuable aid to keeping the Revival in effect. (See below.)

A Church which has no conversions and accessions except during the short period of the annual Revival is not holding its own, and certainly is not filling its mission. Its spiritual standard will surely be lowered. It is argued that its place is valuable and that its work is great when it does no more than provide food for the saints. Granted; but what is that food. It is certainly fruit-bearing. Barren Christians are decried by the Master. Nourishing, soul-building, spiritual foods are those which reach the sinners. The greatest tonic for any Christian is to behold the salvation of the lost. Therefore an active program of Evangelism not only conserves the work done in a Revival, but it promotes a steady and healthy growth, and tones up the spiritual life.

From many quarters comes the call for laborers in the vineyard, and it is hard to get a very large number of people sufficiently interested so that they will serve in some capacity. One solution of this problem promises ultimate relief and gives some help at the present time: it is to provide something for every new convert to do. Sometimes it is erroneously said that new members ought not to be asked to do any work or to pay their part of the Church expenses immediately after joining; for it might appear that the Church is seeking to "use" them, and that it is after their money, rather than desiring to give spiritual help. Such a view is responsible in some measure for

the Church's failure to hold its members and keep them as faithful as they should be. It is right for them to work for God and it is right for them to pay their part of financing his Kingdom. To start off in the Christian experience by omitting to do the right thing is a bad start, and a poor work of Conservation. Under such conditions the new member gets to have a sort of slack-twisted idea of his obligations; it may border onto littleness and actually become mean after a while; he will soon begin to underestimate the value of the Church in his life or in its influence upon the world. Whereas if he is handled by some sympathetic Worker who will take the time to fully explain to him his obligations, connecting these obligations with his sense of spiritual power and leaving the impression that they are a part of the soul's worship, the new member will have a steadily increasing good opinion of the Church and a healthy growth in grace.

It is no bad plan to put every new convert on some committee with some definite work to do. Let this work be neither too hard nor too easy. If it is too easy, it will lose its sense of importance and have a bad effect; if it is too hard, there will be something of failure which will tend to produce discouragement. It will be objected that these new converts are inexperienced and that they do not know how to do Church work, that it is best to let them become seasoned just a little before starting them out, that they are yet untried and it is not known that they have a lasting case of good religion. These are mostly the objections of the fearful. Fruitful work will do more than any other one thing to develop

the new convert and establish him in his new-found joy, and it will be a very great help to him in overcoming the severe temptations which always beset the soul immediately after turning to God. An inexperienced member will never learn how to work for the Church until taught by actually working; the unseasoned new member will soon become an old member, but none the less sappy unless given some work to do which will produce a feeling of responsibility. There are equal chances for both the old and the new convert to get back into the former habits of sin, but in both cases these chances are greatly lessened by work for the Master of temptation. Religious permanency and solidity of character are synonymous with Christian activity.

Each new convert will have some sort of talent that more or less constitutes a special training for his work in the Kingdom. Often the sinner has musical talent which has been dissipated in serving the purposes of sin. When such talent has been converted, it certainly will be very good help in the musical program of the Church, and unless it is used it may be diverted into sinful channels. Sometimes the new convert will have talent as a teacher; sometimes it is a gift in handling young people. But suppose there is a full corps of teachers, substitute teachers, and young people's Workers and there is no place open on the regular staff, which is very rarely the case. Most of the Churches always have an open field of work for everybody and for all the talent that is available. But if there is no place, it might be well for a good established Worker to resign and engage in some pioneer work which de-

mands seasoned experience. This enlarges the field of Church usefulness and at the same time helps the new Worker to get started. Such a stepping aside is fraught with danger if the new Worker be not specially fitted to his task and if the old Worker become inactive through lack of opportunity. In no case let any Worker resign from a motive akin to shirking duty. In every case, if there be the unusual thing of no jobs to fill, the resigning Worker should become an active Personal Worker.

One of the problems of Conservation is to know how to maintain the lively interest of the Church in the lost souls about it. Sometimes this is harder than to develop and keep in line the new convert. There are some Churches who actually object to a year-round program of Evangelism, while some accept the program, but shortly lose their enthusiasm and stop working. There are numbers of Churches who much prefer an intelligent Pastor who preaches a good sermon and makes no demands upon their time. They want affairs to run smoothly along in their little rut, requiring no vision and but little effort. The strenuous and continued activity of soul-winning is more than their desire for comfort can well subscribe to. And yet these same folks will want the annual Revival. But might not the sinner say that their attitude is: "For fifty weeks of the year, Mr. Sinner, you may be irrevocably lost for all we care, but for these two weeks of our Revival we are mighty anxious to see you saved; we are not interested in what happens to you afterwards. Now, Brother Sinner, please do not disturb our righteous (?) sleep during these other fifty weeks. The only

time you can be saved is during the Revival." All Christians, even the nominal ones and those who are members of inactive Churches, will agree that such a policy is ridiculous. And the sinners become disgusted with the Revival and call it only a periodic house-cleaning. The only other alternative is to have uppermost in the mind and heart a desire to see righteousness prevail, to see sinners saved at all times, together with a willingness to work. Wherever this is really present, Conservation largely takes care of itself.

A certain successful city Pastor has monthly Revival Evenings especially devoted to saving sinners. These have kept up the Revival interest of his Church to a high degree of effectiveness. A part of the preparation for these services is the use of the following card:

PERSONAL WORKERS' COVENANT

I pledge my best effort and my earnest prayer to lead one soul to God and into Church Membership on or before the next Revival Evening at the Blank Church.

Signed.....

Date.....

This card is distributed to the congregation on every Revival Evening. The signed cards are collected and placed in the hands of the Pastor or the Chairman of the Evangelistic Committee. Those who sign the cards are kept in touch with; they are given encouragement; suggestions are made, and they are helped in every way they may wish for. The

plan was successful. The Church membership was more than doubled in five years and the finances of the Church were trebled, while great congregations filled the building to overflowing every Sunday. Such a plan is not only Conservation, but it is a continuous Revival.

It will be nothing amiss to make a part of any Conservation program to deal with the indifferent, both in the Church and out of it. Perhaps the hardest condition to remove from any soul is indifference; sometimes it will require a very positive course of action to bring an indifferent soul to recognize duty or to bestir itself for God. But it is better to have an offended sinner to deal with than an indifferent person, therefore those who work with such people have much to gain and nothing to lose. To cure indifference will not be impossible of accomplishment; judicious and persistent effort will do much good.

A very grave fault is self-complacency, which in many Churches is responsible for no Conservation work. They are satisfied with the work done in and the glory of the Revival. Among individuals this sin ranges all the way from those who complainingly say they have done their part (usually a very small part), to that person who is supinely happy over some great victory for God, and he is content to rest under the shadow of that glory without going on any farther. Among Churches the sin of self-complacency will range all the way from that congregation which complains at the hardness of some small task, to that congregation which has done one or two big things and is so "stuck up" over it as to allow all

other calls to pass unheeded. It is true that either a Church or an individual who is pessimistic is a nuisance, but it is no less true that the self-satisfied person or Church is a greater nuisance. There is a pardonable and even a healthy dissatisfaction with spiritual progress when it is born of a desire for better things and a growth in grace. Where the Divine dissatisfaction exists there will be no vain self-exaltation, no conceit, no repellent ego, but humility before God that is grateful for any success already achieved, and there is also a desire that there be even better things transpiring for the Kingdom. Wherever this is really in the soul there will be a constant growth; there will be greater and more successes, and the Church will be fulfilling its mission to a greater degree.

Littleliness prevents both material and spiritual success and it effectually blocks Conservation. A small man cannot fill a big place, and there are dozens of big places waiting for big men to fill them. The soul with such small vision, one that is so small within itself, as to magnify the little glory that the Revival has brought and think that it is so big as not to need an increase, will not do much toward Conservation or promoting the growth of spirituality. The fearful Christian, with little faith, trembling and faltering in the time of trial, is not going to get much from God, and he has but little strength for the endurance required by a Conservation program. Such a soul will think more of the cost than it will of the possible victories; he is a spiritual clock-watcher; he is an old-timer who refuses to ride the Gospel train through fear that it might wreck, but the rather plods

on afoot; he stints his service and his liberality; the foundations of joy in his soul dry up and his religion becomes a burden. Such individuals are not able to undertake any enlarged program of service. In a Church like this there is very little which may be called service at all. They pay their Pastor a niggardly salary; they support no missionary and no special Workers for the Lord; they give very stintedly of their means to carry on God's work anywhere; their Church building is inadequate and maybe in disrepair; there is always friction at the suggestion of progress along any line, or when it is desired to remedy any untoward condition. There are but two things in the future for the little, narrow, stand-still Church. One is that it will finally perish, as it perhaps ought. The other is a Revival which will cure its malady, and bring a good program of Conservation under the direction of an active Pastor.

One of the most blessed works of Conservation is among the poor people. They are to be found in any place and they have been badly neglected. This work very properly comes within the sphere of the Social Service Committee, but it may be undertaken by any one. So many of these people will not go to the Church services, and they have but little done to reach and lead them to God, while their needs are acute. They offer a great opportunity, and they will be found responsive, as a rule. A harder field is that of the underworld, but they stand as a challenge to our religion and our Churches. These will need much careful attention for some time after conversion. Social conditions make it hard alike for the poverty-stricken and outcast to resist temptation.

It is a tragedy indeed to see one of either class rescued and started on the road to better things, but because of a lack of sympathy, a withholding of friendly encouragement and a helping hand at the crucial time of temptation, he went back into even worse sin than he was formerly guilty of. Might it be said that Christians will have the blood of these poor folks upon their own hands, because they pulled their pharisaical robes about them and passed on the other side? The rather let all Christians be Good Samaritans. Whatever else is done in the matter of Conservation, those converts among the underprivileged should receive all needed attention. Christ gives us the supreme example of serving the needy and loving the unfortunate, and we are His followers whom He has commanded to do the things which He did. Christ in the soul makes us naturally sympathetic and kind, and whatever we do in serving the unfortunate or in bringing a ray of light and hope into a darkened heart will feed our souls and develop our spiritual nature.

Every denomination has certain standards for its various organizations. These standards are made with a view to developing the Church, reaching the needy fields, training its Workers, and keeping it thoroughly alive spiritually. Therefore a very helpful work of Conservation is undertaken when a Church adopts such standards throughout its several organizations, with a purpose to reach them all as soon as possible. Even a small Church may reach many of these goals and become at least partially standard in its every organization. To do this it will be necessary to add to the corps of Workers, and

that provides work to be done by the new converts or those older ones who may have been awakened to a sense of their responsibility. It will introduce some discipline and system into the Church work, in itself a conserving force. Through striving to reach a spiritual goal spirituality is developed, interest is kept up, and the Revival is made to last.

In conclusion, and to summarize, the Revival does not always disappear when we think that it does; there are times when it does wane or may almost disappear, but this is due perhaps to one of two things: either an improper foundation for the Christian experience, or a lack of Conservation. The Revival effect may be made to remain by the use of a continued Evangelistic program, with frequent Evangelistic services; every one in the Church, especially the new converts, should be put to work; the interest in the lost souls all about should be kept alive through various methods of enlisting their service and bringing the need to their attention; indifference should be persistently fought against by every one; self-complacency and mediocrity kill souls and Churches and destroy any Revival effectiveness, and are to be guarded against whenever a Revival puts them out of the life; every Church needs to have a large program of service, one that comprises something to be done by every one, and seeks to reach every need; all Church departments should work according to the accepted standards of effectiveness; a sense of individual responsibility should be created in every heart. By these means the Church will continue in the effectiveness wrought by the Revival, and it will be a living Church.

CHAPTER XII

PRAYER

Dynamics. Two Extremes. First Condition. Second Condition. Third Condition. Miracles of To-Day. Praying Church. For Revival. Routine Prayers. Illustration. Indifferent Prayers. Prayermeetings. Vagueness. Prayer List. Objection. Taught by Example. Caution. Extremists. Their Cure. Part in Services. Praying for Sinners, Effectiveness, Growth.

WHATEVER may be said of methods, and however good they may be, the real dynamics back of all religious movements is Prayer. Methods are the human side of the Revival, and they will be as impotent as any other purely material agency unless they be born of God. His direction in the making of plans is secured through supplication and a willingness to follow His leadership. It is through Prayer that results are obtained and made permanent; it is a privilege and a blessing; it is the key to God's treasure house; it is a communion of love between a child and the Father. In the matter of praying for a Revival there are several pertinent things which need to be taken cognizance of. There are certain Divinely made, practical rules for effective praying and for the use of this powerful agency. The proper blending of the practical and spiritual in all things is nothing more than man placing himself and his talents in full accord with the purposes of God and fully coöperating with the Holy Spirit in all work that is to be done for Him, and especially so in the Revival.

There are two extremes in praying for a Revival. The one places all power in Prayer, insisting that the Revival must come from God, and that there must be little, if any, effort on man's part, and that there must be no organization. Such a good man will retire from the world and pray almost continuously throughout the Revival. Prior to its beginning he is much exercised in Prayer for its success. After it closes he continues to pray. Despite so much Prayer, the results from the Revival are small, which may cause his earnest nature to lose some of its faith and to become weak. Be it said, there is nothing wrong with all of this earnest praying. That *per se* was the very thing for him to do. The mistake lay in the fact that no work was done, whereas the combination that unlocks the storehouse of God's power is "work, and pray." That is His law. Prayer is vital, and it is far too sacred a thing to be abused through presuming that it is a wonder-worker to save an individual or a Church from laboring in the Master's vineyard. Prayer is largely contingent upon the efforts of those praying, as well as upon their faith.

The other extreme is all work and but little Prayer. Some Churches are rather enthusiastic, but inclined to be worldly, and so do not know how to pray. In fact, they do not want to pray, and therefore they don't. There are some Pastors who are religious; they are jovial and have good dispositions; they are good organizers, good mixers, and are popular; they are hard workers, but they underestimate the power and the importance of Prayer. Sometimes the Church, sometimes the Pastor, will make Revival plans;

they will perfect a splendid organization that will be the last word in efficiency of operation; the whole community will know all about the Revival, and large crowds will gather; from every quarter there will be favorable comment and even praise. The results may or may not be very large, but in any case they are not permanent; those reached are not able to acquit themselves as Christians. Most likely there will be nothing done of a lasting nature. Everywhere the question is asked why there was not more accomplished. The reaction may be to place the Revival in disrepute or to raise some questions about the Church. The failure is quite evident, and its shame may be stinging; but the real reason is patent. There was a provision for everything but the dynamic, the force, that gets permanent results. There was no plan for Prayer. There was emphasis on work and none on praying. Those who pray without working are guilty of presumption; those who work without praying have no connection with God, and therefore they have no power. Let both the elements of work and prayer be uppermost and controlling, and then the Kingdom will go forward.

Every Revival brought down from God becomes a matter of heart desire first and then the subject of Prayer. People do not pray for things they do not want. The first condition of real praying is to want something. The desire may be so potent as to make the prayers of one man open the skies and turn a flood-tide of power into a Church. Many times a Revival has come through the praying of one person. But if one can do this, what might not a whole Church do with such a desire and such praying!

To have a sweeping Revival the whole Church should desire it, and constantly voice that desire on their knees before God. There is too much perfunctory praying for the lost and too little heartbreak and real desire to see salvation come. Christians are affected too little by the sin all about them, often in their homes and among their loved ones. Suggestions have already been made as to how to get this desire into the hearts of the Church. More will be given below.

If man will not pray unless he wants something, it will not avail anything to pray even then if he have not faith. The second and most important condition to praying is faith. Deep-seated heart desire is often creative of faith, but desire can be present without any faith in God. The continuance of desire and fervent, persistent praying will bring a great faith. Then man has power. Christ has said that anything might be obtained through the prayer of faith. Desire first, then faith, then victory. That victory will be in proportion to the amount of faith. The promise of God to answer prayer has often been misconstrued, and therefore it has been abused. There is always the danger of presuming upon the goodness, wisdom, and power of God when there is a great desire in any heart and only a modicum of faith. Often prayers make requests that are amiss, through ignorance; often the soul wants and asks for things not best to have; often the petitioner will lay down the rules for the operation of God's power, and then rebel when He does not follow their outline. That indicates small faith. The gravest of all faults, however, is in asking for and expecting too little and

taking too much for granted, in not appreciating the powers and blessings conferred by God upon his children through Prayer. This is equally a lack of faith. May it be realized that God places the whole of His omnipotence at the disposal of His children who really pray with devotion, with faith, with unselfishness, without presumption, and in the manner He prescribes! And surely there is nothing so close to the heart of God as the salvation of sinners, the righting of the world's wrongs, and the empowering of His Church. Therefore He is rejoiced to help in the Revival; He sends His power upon it readily in answer to the prayers of His children.

There is a grave danger sometimes found in the Church in its Attitude toward the miracles wrought by Prayer. These are regarded as matters of history, with the time gone when such things can happen. This indicates a lack of blessed experience, of faith, and of persistence at the Throne. There are great historic prayers, and there are famous people of history who have done wonders through Prayer. They are of blessed memory. But God always answers prayer. There are great wonders in the present day, even great miracles, as the result of the Prayer of faith. Nations have been built, battles have been won, life has been restored, the sick have been healed, the insane have been restored to reason, devils have been cast out, and many great and glorious things have been wrought in recent times and are being done even to-day through Prayer. Let him who prays in faith know that God can work miracles to-day, as much so as ever He did. As the mother responds to the call of her infant in the darkened

night, even so God responds to the call of His children. The efficacy of Prayer is not solely a matter of history; it is a present, living, vital force, the extent of its power never having been reached.

The third condition to Prayer is asking. There is sometimes desire and an amount of faith, but for some reason God is not approached. Often a prayer will be very short, and not repeated. There must be a long-continued talk and walk with God to get the riches of His blessings and to increase in personal piety and power. There should be frequent secret prayer of some duration, and the daily walk should be in the spirit of Prayer, with ever and anon a silent petition going up to the Throne. This experience is not unwise, neither is it troublesome, nor improper.

One of the problems of the Revival and one of the good works it is to do is to get the Church really to believe in and to appreciate the blessings of a Prayer life. It is not to be denied that there are a few constant prayers in every Church, and that in some there are a goodly number to whom Prayer is as vital as breathing; while there are hundreds of Churches with but few who pray at all. Many people seldom pray and multitudes never pray. Wherever there is little or no praying there is a soul without a knowledge of impending crises, who is indifferent, or who has no faith, or who is in sin. Sermons on Prayer will help such people. Sometimes they will promise to pray more frequently; sometimes they will promise to pray for certain suggested things for a season, which will help to establish the Prayer-urge. It is well to induce even a small amount of praying, for

once begun it begets a desire for its continuance. It has a wonderful power at multiplying itself. It cannot be insisted upon too strongly. The Pastor who is on the field, who is really interested himself, will find the best solution of this problem. He may have to agonize over it and do some real praying himself before God gives him the remedy for his prayerless Church, but in every case it can be found.

Effective praying for the Revival should not be deferred till one week of it has passed by. In the preliminary organization, even in advance of all plans, there should be sincere Prayer. The saints in Israel should be importuned to get under the burdens of the Church and make an effort to carry them through Prayer. Delay is dangerous and time is precious. The plans made before Prayer is said are likely to be weak. The whole week of the Revival spent in awakening the Church to its prayer life might be used to great advantage in saving a dozen or a hundred lost souls. Let the good people of the Church be asked to pray for the burden of souls to be placed squarely upon their hearts as the first step toward soul-winning. That burden is valuable in praying, plans, and efforts. Many a Church and many good people need to repent and ask for forgiveness for the sin of being asleep while the Master is in Gethsemane. If the whole Church can be made to have a Garden experience, the Revival will be a mighty force; but just a few souls with such an experience can bring a good Revival; sometimes only one soul working and praying in an agony of desire has brought a Revival into a cold Church. When the first steps at organization are taken after

such earnest prayer they will certainly be the very right and most effective ones, and so with all the Revival work that is born in Prayer. Pray first, plan later, but do both with all the powers that God has given.

There should be little to be prayed for in the Revival season but the Revival. When people pray for other things, these other things are more important to them. Sometimes praying with such people has become a matter of routine; sometimes it is a kind of fetish, a sort of charm to keep away bad luck. Their Prayers run in a little groove in the brain, not having gotten so deeply into the soul as to reach the heart; this little groove has been worn smooth by long-continued usage, and the people in the congregation find it difficult to be reverent when such a Prayer is being offered. They have heard the same words so many times that they are fixed in the mind, along with the mannerisms of the brother doing the praying. Years ago one such brother's Prayer was stamped into the brain of a little child, and there it sticks to-day. It is: "O Lord-we thank thee that thou hast permitted us to gather here on this bright beautiful Sabbath day for no other purpose but to worship thee we trust-warm these cold hearts of ours-stand by our preacher as he opens the word to us-make us all believe-increase righteousness on the earth until thy name shall be known from the rivers to the end of the world-hear and answer us and when we shuffle off this mortal coil at last receive us to thee in glory everlasting-amen."

That Prayer was good enough if it represented real praying, if it was really devotional. But it

has more to it by far when read in cold print than when it was heard from cold lips. There was no punctuation in the voice of the brother as he prayed, except the use of the hyphen, instead of the period, at the end of the sentences. Indeed it sounded much as if the last and the first words of sentences were entirely made into one word. His tone was droning and passionless. Praying with this man, who was good enough in his living before men, was only a matter of discharging an obligation and not a matter of worship or of getting something from God which he really wanted. So fixed was his little Prayer that it actually became stupid, for once it was offered when it was not the Sabbath day; again it was offered on a cloudy, rainy day; but the changes of time and weather did not matter; it was firmly fixed in its little rut, and nothing short of a soul-catastrophe could have dislodged it. The heart of the child wondered what it meant to be received into "glory everlasting-amen." The Prayer was a waxen record placed upon the phonograph of his brain and ground out when the preacher or some one wound him up by a request to lead in Prayer. Routine praying is not worth anything to a Revival; it will not reach a sinner; it will not build up piety, and it does not do much for the person who offers it. When volcanic sin is burning the souls of men and the crater of hell yawns to receive them into everlasting perdition, when decisions are to be made for time and eternity, how can any soul have the mere twaddle of small thinking and the petty desires of the heart to be voiced in supplicating the Throne! Let the praying

be intelligent asking for the power of God to save souls and bless the Revival.

Of a piece with the routine praying of the brother who asks for small things instead of for the salvation of souls will be the indifferent Prayer that is sometimes offered at a crucial place in a Revival. Some brother is called upon to pray, or voluntarily prays at the altar, and thanks God for the sunshine, for the Gospel, for the Church, and for many other things; his request will be for health and strength, or for prosperity. It is readily admitted that all of these things are good and that they are the proper objects of Prayer. But when souls are about to die, it is not the time to spread a banquet before them; they need healing. Indifference toward the real objectives of the Revival is tragic. When a Churchman realizes the awfulness of sin, the misery of its blight in the lives of his neighbors, when he really sees what wrongs there are all about him, there can hardly be room in his heart for anything else, nor can there be much in his praying but a request for God to bless the Revival with many conversions.

In another chapter attention has been directed to Cottage Prayermeetings. The Church will be made to do more praying through these Prayermeetings than in any other way. Prayer is the avowed purpose of the gathering, and the minds have already been directed toward the Revival and its objectives. These things frequently brought to the mind and hearts of those taking part will become fixed in the desires, so that they will continue to be the object of private Prayers during the Revival, and in many cases, after the Revival has closed, until the soul

prayed for is saved, or until the other matter desired is accomplished. During each of these services definite praying should be the one theme and object of the meeting, and that praying should be for spiritual power, for the conversion of sinners, and for a Revival that will be powerful and far-reaching.

There are true hearts who want a Revival. They have a great desire for better conditions, but these better conditions have a vague form in both the mind and heart. There are stirrings of the soul, but it seems to be difficult to objectify and make them definite. This can be helped by writing down the things that it is hoped the Revival will accomplish. Cudgel the brain until it calls into expression the desires of the heart, write them down and read over these words frequently. Through intelligent thinking and praying about them the desire is deepened. After a while it will become a part of the petitioner. Making such a list when the heart is not stirred, but only as a matter of rational appreciation of the needs which should be met, praying over it and asking for the things written out, will help to bring real desire into a guileless heart. It will help any heart to ask God for things, and the more any one prays about any one thing in sincerity, the more that thing is wanted. One such list of the things to be prayed for, which was made by an intense soul, a man with a golden heart whose character was strong, is given below:

I will pray daily and even more frequently for—

MY PASTOR, that he may be the right kind of a leader,
that he may have all needed spiritual, mental, and
physical powers.

THE EVANGELIST, that he may bring the right mes-
sages, that he may have Heavenly power.

EVERY SERVICE, that each detail may be directed by God, and that every service may count for some great good.

INDIFFERENT CHURCH MEMBERS, that they may wake up, that they may whole-heartedly enlist themselves.

LARGE CONGREGATIONS, that many may hear the Gospel.

CONVERSIONS, of all sinners in town, more especially for these: (here followed a list of names).

PEOPLE TO JOIN THE CHURCH.

If there be any of these causes not enough upon my heart, I will pray for myself, that they may be, and that my faith in God and power to help sinners may be increased.

Some one will object to writing out the things that are to be prayed for. Much of this objection is due to the belief that real praying is suggested by the Holy Spirit to the heart of the petitioner and that it does not come into the mind through any external agency or by anything mechanical or material. Such argument makes God the author of heart desires and praying, and therefore the objection is hardly well taken, for there are earnest souls who really want to pray, and who really do pray, but who do not know what to pray for definitely. Their petitions are general and scattering. A list makes them definite. Whatever objection may be offered, in the case of the good man above quoted, it must be admitted that his desires were fundamental and that he was asking God for the things which every Revival ought to bring. It may be even further admitted that if the whole Church had the same attitude and did the same sort of praying, things would be brought to pass, not only in the Revival but all the time.

People are not only taught how to pray through

precept, but examples are also excellent teachers. An earnest nature will attract attention anywhere. Very earnest Prayer sincerely offered in the congregation will also attract attention. In a large measure the earnest desires of a faithful soul voiced in a fervent Prayer will be made beautiful to all who hear; seeing the need and the beauty of these things, they will be taught to desire them, and will begin to pray for them both in public and in private. It will not be amiss to have those who will pray in public to meet the Pastor at some time prior to the date of the Revival for a discussion of the things that it is hoped the Revival will accomplish. These needs will be patent to true souls, and the discussion will put them foremost in the mind and heart, and then it will be only natural that they pray for them. Those who pray in public may be frankly asked to voice their desires before the congregation; the Church is a holy place, and it is a place where Prayer ought often to be made; praying is a holy, a sacred thing, and the atmosphere of real praying is that of heaven, and therefore the Holy Spirit is certainly present at such a time. These public Prayers have a threefold effect: first of all, they invoke and secure the aid of our great God; they give inspiration to all those who hear these Prayers, especially when they are in behalf of souls in need; and they tend to implant the same unselfish and warm-hearted spirit and the same laudable desires in other hearts who will pray for them. Judicious, fervent Prayer is one of the greatest agencies for promoting the same sort of Prayer among the congregation, and it seems to have the Divine power of multiplying itself.

Another aid toward directing the desires of the congregation and helping them in the matter of asking for the best things will be the placard already spoken of, which sets forth the objectives of the Revival. Every one may be frequently asked to pray for these objectives. The placard itself may carry such a request.

It is well to repeat a caution already given. The letter of the law kills. Too much method, too much purposefulness will prevent all real praying and will destroy all good effects. Some machinery is necessary for the greatest results, and the eye of the world is upon results; the eye of the Master was upon results when he said, "By their fruits ye shall know them." Every effort must be made to get the Revival upon the hearts and into the praying of the Church, and to that end machinery is helpful, but every care must be taken to prevent the machinery from obscuring the objects and the real desires sought through praying. The fundamental purpose of it all must never be hidden—viz., salvation for the lost.

In some Revivals will be found a few religious extremists who have little or no judgment and but little foundation for an abiding faith. These present a problem for the leader, especially so when the Revival has come to a high tide, or has reached a crisis. One of the crises of the Revival will be the altar or the after-service. When penitents are at the altar or when they have been kept for an after-service the leader must be careful to keep his hand upon the whole matter, so that it may be wisely and well directed toward securing the best results for the

sinners seeking help. In such a service there may be some brother who will stage a demonstration in "tongues"; sometimes one will be found who has far transcended (?) the powers of holiness and is just ready for translation, who will start a sort of weird Prayer that will gradually rise in pitch and rapidity to the proportions of a frenzy with no termination short of physical exhaustion; another may monopolize the whole service with an interminably long prayer, which would be good enough at another time and place, but it does not help the penitents to a decision. In a testimony service where it is desired that the newly converted audibly and publicly commit themselves to God, some unwise Christian may wish to take most of the time with a lengthy experience testimony, which would be good at some other time, but is out of place in the service which is to lead souls to God and establish them in religion. There are dozens of possible exigencies of a like nature which could spoil the whole service for the penitents. Nervousness or a false move on the part of the leader under such circumstances will result in harm. These are delicate situations which call for wisdom, firmness, decision, and withal kindness and good nature. Sometimes Brother Ad Infinitum may be run into a terminal when his Prayer gets to a convenient period by the leader saying very positively, "Amen," and then immediately starting a short Prayer before the brother can recover. It will be hard to stop the "tongue" demonstrator; some Worker may whisper into his ear and frankly ask him to hush, reminding him at the same time that there are lost souls hanging in the balance who need to be worked with; but

the chances are that all approaches will fail to quiet him, and about the only recourse will be to have a kindly disposed, consecrated man, but one of some physical prowess to gently engineer the "demonstrator" to the door. Brother High Frenzy also presents a problem; if he is not so completely beside himself as not to hear any reason, he may be asked to hush by a whisper into the ear, and reminded that the service is to save sinners; if he is unhearing, he may also be engineered to the door. While these disturbances are being cared for by skilled people, the Personal Workers may continue their efforts with the unsaved, doing much good in spite of the handicaps. After one extreme situation of this kind has been dealt with this particular set of disturbers has been found out. They may be privately interviewed and asked to refrain from a like demonstration in the future. In all such cases due respect must be given for the religion that may be in the hearts of the unwise. They have souls, and they are precious to God; they need help, encouragement, and sympathetic administration as well as any one else. But they must not be allowed to do harm when souls are in the balance.

Sometimes a good man, who has no sense of time, proportion, or fitting seasons, will be called upon to pray in public, to offer Prayer in the Revival service. He will make his Prayer too long. Even as the choicest bits of cookery will produce satiety, or indigestion, or nausea, when the appetite is overindulged, so will the finest of Prayers cause the same symptoms in the spiritual condition of the congregation when too long drawn out. Sometimes such a brother is amen-

able to reason, in which case a frank talk with him will have the desired effect, saving him and his usefulness to the good of the Revival, and the Church after the Revival has closed. Sometimes such a long-winded brother will resent a request that he be brief, and will say that he prays not by the clock, but by the desires and inspiration of the soul. This is a bit high-sounding, and his ideas are fundamentally wrong, because half of his Prayer is likely to be repetitions, against which Christ himself has spoken. If he will not listen to reason in the matter, certainly he can be avoided.

In the Revival services ample provision should be made for Prayer, and nothing should be allowed to interfere with it. If any part of the service is to be omitted in the interest of something else, let it not be the Prayer part of it. Too often is it the case that a very fine musical program will consume all of the time prior to the sermon. Music is worship, and it is necessary; it gives the proper atmosphere and it does much to promote the success of the Revival, but it will not take the place of Prayer. Within the thirty to forty-five minutes in the first part of the Revival service there is time for from three to six congregational songs, depending upon their length, together with some special music or a solo, and then have the songs interspersed with three or four earnest Prayers. In some Revivals there is usually only one short Prayer before the sermon, and that is often a matter of routine rather than sincere desire. The singing and the sermon are important and they are indispensable, but the dynamics of both are found in Prayer, no small part of which is public Prayer, God's blessing

upon the Revival invoked in the house of God in the presence of all the people.

In conclusion may it be pointed out that the attitude of the Church must be that of Prayer, and it needs be especially directed toward three conditions which need to be permanently fixed in the Prayer habit of the membership and especially emphasized during the Revival. They are:

First, the prevalence of sin. In the Church attitude toward sin, its morale has often been effected by the fact that the seat of the scornful has always been full of occupants. Pessimism, criticism, faultfinding, fun-making, and even untruths are sometimes voiced about the effectiveness of the Church; especially raucous have been the voicings of such things about Revivals. No attention at all should be given them, save to pray for the guilty and try to work with them personally to bring them to God. It must be admitted that the Church is responsible in a measure for some of this blatant claptrap, because it has been too unconcerned about the world of sin. That unconcern is not always found in the worldliness of the Church. Sometimes it will be spiritual to a degree; its members in the main are moral and have some piety; but they are selfish in the enjoyment of their spiritual blessings, and have a narrow vision, or perhaps none at all. It may be that such a Church is too busy feasting itself upon the rich spiritual viands in the banqueting hall of God's love to behold the hunger of the poor soul that is starving in the wretched poverty of sin. Let the Church morale be courageously maintained; let the Church love sinners and want to see them saved; let them be a praying Church all

the time, and let much of that Prayer be specifically for individual sinners. The Church is the one great agent of God to put down sin. Let it realize that, and be aggressive in its honored sphere. Let its strength for this come through Prayer.

Second, the matter of Church effectiveness. The whole matter of Church effectiveness, either in the Revival season or at other times of the year, will be found in the Prayers of the Church. Prayer brings a Revival; Prayer keeps the fruits of a Revival ever fresh and preserves them; Prayer causes the Church to be a beacon light for sinners the year round. Not only does it lighten their way, but it saves them from the rocks of perdition; Prayer causes people to find God and join the Church during the regular services; Prayer makes the Pastor a great power for good who will reach hundreds of souls. The perennially effective Church is one where Prayer is wont to be made constantly by the membership. Such a Church will not be crushed and defeated under the burden of a program that is a standing rebuke because of its littleness and its unworthiness. It will have large faith; it will have abounding hope; it will be filled with the spirit of brotherly love; it will undertake a worthy service; it will sow largely and it will reap from thirty to an hundredfold.

Third, in the matter of Church growth. A Church cannot rise higher than its component parts. The members make the Church. A Church composed of cramped, narrow, mean, little souls will be just like its membership, and it cannot grow until they grow. The cure for the individual is Prayer and much Prayer. He must pray himself, but others must also

pray for him, and the praying of others should be as proportionately large as he is small. Long and frequent retirement to the secret place, tarrying there till the answer comes, will stamp character with the divine; the soul will grow, and the Church controlled by such souls will also grow. The victories in the life of such an individual will be miraculous, and so will those of the Church be where even a small per cent of its members prevail in Prayer. Praying members make a praying Church; praying members are growing members, and growing members make a growing Church, one that comes into its own and fills its rightful place.

CHAPTER XIII

COÖPERATIVE REVIVALS

Common Church Interests. Types. Loyalty and Strife. Obligations. Interdenominational. Cautions. Evangelist. Simultaneous. Creeds. City Simultaneous. Rural. Rural Coöperation. County-Wide. Pastors' Conference. Central Committee. Organized Churches. Reaction. One Church. Conclusion.

IT is the avowed purpose of all Churches to make the world better; all of them want to reach the lost and bring them to God; responsibility for reaching the sinner is equally upon all people; all members of all Churches have the expressed hope of reaching Heaven; all Christians hope to meet the Christian members of all other Churches in Glory. Therefore there is much that each Church can do to help the Churches about it; there are many ways of coöperating in their regular routine work. There are some especially helpful things which may be done to aid each other in the Revival seasons. When there is no attempt at organized coöperation, there can still be much of brotherliness and of helpfulness when a sister Church is engaged in a campaign against sin. Such efforts must not be intrusive, nor must such service be reluctantly given. It must be righteous and in the spirit of putting sin out of human souls. But there are more definite lines of Revival coöperation between Churches.

Coöperative Revivals might be classified thus: The Intra-Church Coöperative Revival, in which

definite responsibility is placed upon the membership of one particular Church, and each member from the youngest to the oldest is asked to coöperate with the leadership. The Denominational Coöperative Revival in which the Churches of the denominations in a city or a county take part, uniting their strength and all working together at a big job. The Interdenominational Coöperative Revival, in which the Churches of the denominations in a city, county, or community join forces for building the Kingdom. It may be that in some instances not all the Churches of a sect will join in such a movement, but it is much better when the action is unanimous, for such a step means that all the professed Christians are united against sin and working for the salvation of souls rather than for any selfish ends. Another form of Coöperative Revival is the Simultaneous Revival. This is where all the Churches in a city, community, or county are engaged in a Revival campaign at the same time; such an effort may be by all denominations, or by certain ones, or by just one. In every Coöperative Revival there will be the spirit of mutual helpfulness rather than that of strife, or it were better not to undertake to coöperate at all.

Christianity has inherent loyalty in its very make-up. This quality may be allowed to become rank and break over into things which are harmful. It was much of a misguided sense of loyalty which brought on the persecutions of the Church in its earlier history. Perverted and unconsecrated loyalty easily becomes prejudice; when prejudice is fed, when it is long kept in the heart, it may easily grow

into intolerance; when long indulged intolerance may become violent and fructify in persecutions. When this takes place Christianity has sometime been forgotten and left in the background. Indeed Christianity is loyal; it is loyal to family, to loved ones, to friends, to nation, to the best institutions, to the Church, and to God; and that loyalty has as a part of its nature, when consecrated, a spirit of coöperation, a spirit of brotherly helpfulness. It is the bigness of a big soul that costs a man nothing, but which invariably gains for him great wealth. A very natural part of a Christian's loyalty will be the proper desire to see his own Church prosper; but if that desire be perverted to want merely the excellence of outward show, there will be an ever-increasing nervous, sectarian competition. Instead of brotherly coöperation between Churches there will be an un-Christian strife.

On the other hand, neither in the Revival nor at any other time does a Christian's obligation compel him to neglect his own denomination to serve another one. There is no loyalty to his own Church and no real coöperation with the other one in such a step. The needs of some other denomination should be of a very urgent nature indeed to cause a member to neglect his own to render another Church some service which conflicts with duty to his Church.

While no man is under obligation to do the work of some denomination other than his own, yet every man is under heavy obligation to God to help every sinner to find Him, to give all sinners encouragement, and to lead them as much as possible into an experience of grace. When an unchurched sinner frankly states that his denominational preference is

other than that of the Personal Worker, will that Personal Worker have enough Christian grace to help the sinner find God and join the Church of his choice? Or will the Personal Worker drop the whole matter as something which concerns him not, even if his influence over this particular sinner is greater than that of any other person? Or will he try to persuade the sinner to change well-established convictions and join his Church? These are some questions which require Christian grace to answer. Generally, it may be well said that every Church has a right to its constituency as much so as to its actual membership, and it is undeniably true that leading a soul to God is more important than the choice of some branch of the Christian Church. And yet this further fact may be pointed out: dogmas have very little weight with most people, and nearly every sinner will join the Church that did most to rescue his perishing soul; the sinner is more attracted by the spirit of unselfishness and bigness in the Personal Worker than he might be by the logic (?) in his sectarian practices, which might even be repulsive. Let the Christian be big, and let him render a large service, and he will always reap his own reward and his Church will always profit thereby.

There will have to be something of this spirit in all the Churches of a city, community, or county before there can be a Coöperative Revival of any kind, but this is especially true of the Interdenominational Revival. The very first step in such a movement is the hearty accord of all participating Churches, in which a mutual understanding is reached, and then plans may be carried forward to completion.

When an Interdenominational Revival is wanted, one of the first matters to be determined is the location where the services are to be held. It should be central and it should be suited to the nature of the work. Sometimes a large tent may be secured; sometimes a specially designed tabernacle may be erected; sometimes there will be an accessible public building which may be used; sometimes there may be a large down-town Church which may be deemed best to use. The matter of the place is important and must be carefully considered by a competent committee selected for that purpose; let the committee's chief concern be for the best interests of the Revival and not controlled by any other motives. This suggestion as to place is also applicable to central services held by any combination of several Churches.

In the beginning it is well to recognize that the Interdenominational Coöperative Revival is ideally and theoretically great, but in practice it has often proved anything else but a Revival. Sometimes where the coöperating sects were formerly on good terms, after the Revival there is a great amount of bickering and criticism, with prejudices fed and thriving on unwholesome rivalry. Denominational nerves may have a good dose of bromide and be quiescent for a long period of years, but they hardly ever lose their latent supersensitiveness. In a Union Revival it is easy for small and meaningless things to be misunderstood and offense be taken where none is meant, and then explanations seem only to aggravate the evil. Thus are brethren estranged.

Sometimes, even if estrangement is avoided, the

price may be just a Revival with nothing more done than a general toning up of the moral life of the Churches participating, with no sinners reclaimed and no new members secured. The overanxiety for denominational courtesy and to avoid a possible estrangement has made the Workers to be too delicate in their efforts for fear of giving offense. Or, again, the unchurched sinner will want to be polite to all parties and he will refrain from joining any Church or giving any of the Workers encouragement. Therefore the Workers in all the Churches will have to reach an agreement that they will be fair to all other Churches and to all people they work with. There must be the greatest unselfishness, so that when a sinner wants to join some other Church the Worker will not try to prevent, but will help him to do as his heart and mind seem to direct. It will be well for the Committee on Survey to supply each Church with the names of those in their constituency to work upon, with an agreement made and kept that no one is to encroach upon the rights of anybody else.

A vital part of the mutual understanding between the Churches engaged in a Union Revival will be the unanimity of selection in choosing the Evangelist. First of all each Church should be agreed as to whom he is to be. To secure the right man will require good judgment. Any preacher who is narrow, who is unable to see the logic in the other man's creed, who is not liberal enough to concede the other man the right to his opinion will be a strife producer. Notwithstanding his every effort to the contrary, he will shade his remarks with many a subtle meaning and will at times openly show his prejudice. Needless

to say, such a preacher will estrange all the other sects except his own and throw such a coldness over the Revival as to negative its good influence. The result might be open strife. Again, the Union Revival preacher must be a man of ability; he must be able to preach the simple truths of the Gospel with power; he must have tact, wisdom, and a yearning for lost souls. The other qualifications named in the chapter in the Evangelist are also needed. If it comes to a choice between two men, it is better to choose a man of less ability who is brotherly and wise than it is to secure a very able man who is selfish and injudicious. When every care has been taken to get the right preacher for the Union Revival the members of the sects other than that of the preacher chosen must not lose interest or become peeved because he is not of their faith and order. But let the whole Revival from beginning to end be in the spirit of the greatest mutual helpfulness.

The Interdenominational Revival held at one place at a given time will not reach every soul in a large community of, say, from 3,000 to 5,000 population. Where the population is larger than this it is better for the Churches of all denominations to hold Simultaneous Revivals, each in its own Church, if any kind of Coöperative Revival is wanted. Each separate congregation can perfect its own organization, arrange for the Evangelist of its own choice, have its own music, do its own peculiar Personal Work, and go forward without hesitancy and with no sense of being cramped. In the Simultaneous Revival there is opportunity for brotherliness between the denominations. The person who

dares to criticize the other Churches or their methods is no more than a serious stumblingblock to the cause of Christ; he who undertakes to proselyte does not serve his own Church, but often does a great amount of harm; the preacher who takes his own or any other denomination as a theme for his sermons in any Revival campaign will not lead many souls to Christ, and he is guilty of discourtesy, especially so in the Simultaneous Revival.

There is nothing to be said against the promulgation of religious creeds, but the Revival, and more especially the Coöperative Revival, is not the time or place for it. Creeds are necessary to Church organization, and Church organization is necessary to the perpetuation of the faith. But there is nothing in any Protestant creed which demands that its adherents be prejudiced, bigoted, proselyters, or crusaders against other sects. A sect which would destroy the brotherhood of all mankind, and especially all of Christian mankind, is not worthy the name of Christ and will sooner or later perish, as it deserves to do. The same may be said of any individual guilty of these offenses. Therefore the Evangelists and the Personal Workers in a Union Revival or in a Simultaneous Revival should avoid these things.

In small cities, say those of 20,000 population and more, where there are several Churches of one denomination there may be a Simultaneous Revival within that denomination. Such an effort will be both destructive of sin and a denomination builder. There will be much to encourage the Workers to greater effort when these Simultaneous Revivals are held. The Evangelists and the Workers may meet

at some central place daily for reports and a discussion of methods. From such meetings there will come inspiration and an incentive to redoubled work. Their efforts are cumulative in effect and their impact against sin is multiplied by concerted action. One great denomination thus serving a whole city to make it better will be held in high favor and will do an untold amount of good.

The rural communities not only have social and economic problems, but they also have Church problems. Much of all the rural problem is the age-old problem of sin. Shiftlessness, poverty, and a host of other conditions are found everywhere, and are, after all, in many cases but the fruitful brood of sin. The besetting sins of rural and city communities may be different, but either has its problem just as acute. There are many counties in our nation with few Churches; there are many counties which have no resident pastor; there are some counties which have no resident minister at all. There are many rural sections which have pastors and Churches, and along with them there are also giant problems of sin and misery, with numbers of people unchurched; there are thousands of rural Churches which are not meeting adequately the needs about them; they are lacking in vision and their activities are very circumscribed. The field is white unto the harvest everywhere, but the opportunity of gathering grain was never so golden as it is in the rural sections. Our nation needs a Revival to sweep over it, and it needs it in the country as well as in the city.

It will be found more difficult to promote a Coöperative Revival in the rural communities than

in the city. Rural peoples are said to be difficult of organization and unable to coöperate. Much of this is due to ignorance, to a lack of opportunity, to a sort of native stolidity. Material progress, especially that of education, is changing many of these conditions. But coöperation can be secured in any rural section to some degree by love, patience, and training. Some of the most golden-hearted, loyal, and teachable people anywhere are those to be found in the rural sections. They will respond to the emotional appeal; they appreciate sympathy; they need encouragement; they need to be praised for their efforts; they need constant direction of a tactful nature; they need to be kept constantly busy, so that their enthusiasm may not wane.

There are several forms of Coöperative Revival for the rural community. They are much the same as suggested for the Coöperative Revival in the city or town. One such is the County-Wide Revival. These county-wide campaigns may be participated in by all the denominations of the county, or they may be promoted by the Churches of only one denomination. Such a Revival may have only one central service at the most accessible point, to which all of the Churches converge in their efforts to make the one Revival a great and a sublime force; it may be followed immediately by Simultaneous Revivals in all the localities of the county, which is indeed a wise step. Or there may be no great central meeting, but a Simultaneous Revival may be in progress in every Church of all denominations, or in every Church of any one denomination throughout the county.

If there is a need for Personal Workers in the city

campaign, there is an urgent need for them in these rural campaigns. Much persistent labor is required to get the results which ought to come. Sectional Prayermeetings, Workers' meetings, transportation, and patient explanation are four items needing careful emphasis. (See chapters dealing with these subjects.)

Before a Coöperative Revival of any sort can be enterprised there must be a conference of the Pastors of the Churches concerned. After earnest prayer, this conference of the Pastors should seek to get all the facts before them; let them consider the important points and carefully avoid all appearance of wrangling about minor issues, or any issue at all. Should an argumentative brother intrude his clashing opinion, let him be unanswered and let the conference proceed. Let the needs of the community be ascertained; let the neglected places be charted; let plans be made for the detailed prosecution of the work, from the beginning of the publicity campaign to the close of the Revival. Let all agreements reached be clearly stated, thoroughly explained, and well understood by each Pastor; let them be reduced to writing and a copy placed in the hands of each; let each one hold himself in sacred bonds to scrupulously follow every detail of the agreement. Such a course will have a twofold effect: it will prevent a later misunderstanding and possible friction; it will evenly distribute the labors and responsibilities of the Revival, preventing some from doing all of the work and preventing others from doing little or nothing.

When the Pastors have reached an agreement,

they may proceed with the Coöperative Revival much along the lines already suggested, such as the Survey, the Prayermeetings, the Publicity, the Personal Work, the Evangelist, and all other matters usually pertinent to any other Revival.

After all plans have been perfected for the Coöperative Revival there should be some central authority to see that these plans are executed faithfully. This committee may be composed of Pastors or laymen; perhaps the former will be better, for obvious reasons. They should be tactful, energetic, and possessed with qualities of leadership. Such a committee will receive reports from all the Workers and from all the participating Churches; it will give out bulletins of the progress made; it will urge all alike to carry out every detail of the Revival plan; it will carefully seek to avoid the violation of any part of the agreement made; it will act as an arbiter in cases of possible dispute; should any Church or Pastor violate the agreement, it will set forth all the facts publicly; if it is a Union Revival, some one of its members will preside over the Revival services, making the announcements and giving the needed pastoral direction. This committee is needed in all forms of Coöperative Revival.

Upon the acceptance of the general plan for the Coöperative Revival, let each congregation organize for its part in that general plan. The organization should be minute enough to provide a field of labor for all Church Workers. and it should seek to bring home the Revival to each family in a definite way. Each participating Church is a link in a chain with which it is proposed to fetter sin, and no chain is

stronger than its weakest link. The strength of a Church in a Coöperative Revival is not measured by numbers or wealth, but by piety, by good works, by whole-hearted coöperation. Therefore each congregation has a heavy responsibility, which God will help to carry.

Properly organized and conducted, any Coöperative Revival will be intensive. Let it be recognized from the very beginning that there will be a more or less violent reaction from such an intensive effort. This reaction will be partly in the form of a lull in Church work, which is a very dangerous time for all parties. There are new converts to be nurtured; there are hesitant sinners on the verge of decision; there are new and very good resolutions, yet ineffective on the part of Christians. The reaction, the inactivity, will weaken the resistance of the new convert and he may fall; it will harden the sinner and he will slip back into even worse sin; the inspiration and the vision of the Christian will be dimmed and he may forget or not execute his good resolutions. If there be excellent reasons for Conservation in the ordinary Revival, there are more than ever great reasons for it in the Coöperative Revival to prevent the results becoming negligible indeed. Every care should be taken to follow up the Revival with intelligent effort, to see that its good becomes an established fact.

There is a form of Coöperative Revival which may be enterprised by any one Church. This is where any Church plans its Revival with the idea and the avowed purpose of securing the coöperation of its membership. It carries an appeal to the loyalty of

its individual members and seeks to fix upon them the responsibility of winning souls. Outside of the purpose to emphasize and secure the coöperation of the membership such a Revival is carried on along the usual lines.

The Churches can make sin very unpopular, and they can become a terror to evildoers. If a sustained effort is made by all the Churches of any community, it will be only a question of time till sin is routed and the unchurched enrolled for God. Denominational and fraternal coöperation is a valuable asset.

CHAPTER XIV

THE FIELD

Extent. Church. New Life. Strife. Evangelism. Heretics. Factions. Looseness. Indifference. Its Forms. Obligations. Loyalty. Creeds. Church Members. Stinginess. *De Luxe* Lovers. Church Foes. Scholars. Pulpits. Cults. Sinners. Politics. Lawlessness. Dishonesty. Greed. Sabbath Violation. Homes. Reprobates. Open Sinners. Missions. Conclusion.

THE Revival field is coextensive with that of the Christian Church. It builds up the Church life, enlarges its borders, and increases its effectiveness; it overcomes the foes of Christianity and the Church; it reaches into the world of sin to cure its every wrong, bring light into its darkness and a new life to those in death; it reaches out to the frontiers and carries its warm messages of persuasion and love to the pagans. At home and abroad it is always apropos to every human need to proclaim the saving grace of God; afar and near it is always in order to urge people to better living, and to ask sinners to repent.

The first work for a Revival is that within the borders of the Church. It is a human organization divinely instituted. As such it has its numerous human imperfections; it makes mistakes; it is subject to error in judgment; it may misapply divine precepts; it may become inactive, slipshod, and indifferent. Without at all falling away from moral living, the Church may not serve its constituency and meet their soul needs. It may become narrow

visioned and never see any large and broad field of service, nor may it behold its bounden duty. There have been times of serious backslidings, when the Church was certainly blameworthy if not quite sinful.

At intermittent periods all through the history of the Church there has been the necessity for new blood. Dogmas become time-worn; politics cease to be useful—but there is great force of habit and something of a reverence for the customs and traditions of a past which are not serviceable. New life brings new methods, new ideas, and more enthusiasm—and sometimes a greater faith. There is no better way to bring this new life than through a Revival. It broadens the vision, intensifies zeal, and brings new effectiveness.

A vestige of the Devil is left in most Church members, which ever and anon will break through its guard of piety and sometimes assume the form of strife. Church leaders become agitated over some question of dogma, or polity, and then proceed to “darken council with words,” many and more words, which engender and spread strife, and then the people perish for a want of good leadership. The rank and file of people neither know nor care anything about the point in dispute, but they do know that there is a dispute and some evidences of anger.

Closely akin to the disputings of the leaders will be their onerous service of tables. More and more are the burdens of Church administration coming upon the Pastors, so that they are not able to tarry in the secret place as they should; they are not able to do the study that they ought; they are not able to go very often among the needy and sinful to get a

vision of the lost. For these and some other reasons many Pastors have lost the evangelistic note from their preaching. The way of salvation is not so clearly pointed out, and sinners are not quite so effectively wooed, and they are not won in quite the numbers which could be. Sermonic excellence has reached a high state of perfection with many, but the evangelistic appeal, for some reason, has dropped out. Such a condition recurs at intervals in the history of the Church.

Sometimes a misguided theologian, in a thought-to-be laudable search for the truth, will attack certain orthodox beliefs, around which the very core of the faith of many is builded. With smashing blows (and sometimes but small logic) these beliefs are ruthlessly battered into dust, leaving the poor layman with nothing to take the place of his shattered creed, nothing to anchor his thinking to, only to wander in a gradually growing darkness. Over against such theologians are those self-appointed champions of the orthodox. They have little knowledge and no ideas of argument, and through ignorance being unable to refute the heresies, they inject abuse, personalities, ridicule, and bitterness. Heretics hurt the cause, and the weak champion also hurts it more than none at all, for sublime truths and a great cause are never hurt much by the ignored iconoclast.

Friction creeps into the Church at intervals. It may be only a local disturbance, but sometimes it becomes denomination-wide, and sometimes it becomes catholic; sometimes it will be between two sects, say between a predominantly Armenian Church and a predominantly Calvinistic one. Petty

politics will creep into Churches and produce factions; neither faction will make any concessions to the other; neither will accord the other the right to opinions; animosities become sharp, and the general conditions deplorable. Neighbors and brethren in the Church have their minor differences which may grow into hatreds; they pass and repass on the streets and never speak; they lose no opportunity to say bitter and cutting things, thoroughly discourteous, little, and sinful. Personal enmities, so often caused by trivial things, have split many a Church, robbed it of effectiveness, and prevented it from taking its place in the community.

A good Revival can bring into any Church the needed new life; it can stop the disputations of the leaders; it can restore the evangelistic note to the ministry; it can cure the iconoclasm of the unorthodox theologian, stop the ridiculous rejoinders of his opponents, make the one more anxious to save souls than to perpetuate some small theory, and make the other more anxious to preach the Gospel than to attack heretics; it can cure the Church politics and frictions; it can bring broad-minded tolerance and fairness; it can reconcile enemies; it can bring brotherly love and put down all strivings.

A good field for the Revival is the loose organization so often found in Churches. Their officials will likely be the best business talent in the community, and yet they will have almost no system about the Church work. The same methods often used in the Kingdom of God would cause the failure of a popcorn peddler. Many of the members are allowed to pay their whole year's Church dues in a lump sum at the

eleventh hour of dire need, and because of no systematic ways of collection many are allowed to pay nothing at all. Sometimes the Pastor's salary will be months in arrears; there will be accumulated bills of one kind and another, possibly none of them large, but the total representing a tidy sum; the benevolences of the congregation will represent a niggardly amount, and maybe its payment will be long deferred. There is no good method for raising the finances and none at all for paying the bills. Much to the shame and hurt of the Church, there is no provision for looking after worthy cases of local charity, and some secular organization will do the relief work which is the blessed privilege and proper sphere of the Church. Its several activities, such as the Sunday School and others, will be in the same loose, poorly functioning condition, really doing ineffective work, and having no adequate provisions to reach the sinner or edify the saint.

Such a status is sinful. A good Revival can change all of this and put system in the place of chaos, and so multiply many times the good done. In fact, one of the best works of the Revival will be to get the Church enough interested to realize the importance and worth of their cause and to put the same attention, skill, methods, and work into its operation that they put into their own affairs.

Perhaps any Pastor, or any Evangelist, had rather go into a strenuous combat with Giant Wrong, who holds his head high and fights to give no quarter, than to battle with Indifference. Blatant evil, standing defiant, always fights a losing fight. It may be long continued, and evil may have many seeming

victories, which are but momentary, but certainly there is action. He who is conscious of the Divine Presence feels an unearthly strength coursing through his soul to make him rejoice in the combat, full well assured that he will win. But indifference! Sometimes stolid, sometimes even idiotic, always cold, sometimes sneering and scornful! To fight indifference is like beating a stump with a cudgel. There are whole Churches whose vitality is sapped by indifference; there are indifferent people whose spiritual state is at so low an ebb as to be almost nil. Are not these Churches and individuals, who are not out-breaking sinners, high criminals before the bar of God because of their indifference?

Indifference is manifested in all of the several ways of its meaning. There are those who are impartial. They think as much of worldliness as they do of righteousness; they value one method as much as they do another; they care nothing about the condemnations of evil nor the appeals of righteousness; they neither hate sin nor love goodness; one Church is as good to them as another; they value a fraternity about as much as they do the Church. Then there is the "sweetly simple" character who is unconcerned. He walks through the garden of roses or wades through the cesspool with equal feelings, impervious to the odors from either one; he is unmoved in the presence of danger as equally as when about the fireside in his own home; he will stand over the lighted blasting charge or upon safe ground with equal realizations of his condition; he will behold the danger of the sinner with as much equanimity as he sees the glory of the redeemed. Again, among the indifferent, we have

the poor fellow who does not attach much importance to the Church or to the obligations of a Christian; he does not realize the meaning of worship; he thinks it does not matter whether he is faithful in the performance of his duties or not; he will often put his obligation to God behind every other demand, giving all things else the precedence, caring naught for consequences. Another manifestation of indifference takes the form of littleness, which is rather hard to cure. A statesman has said that the "big-head" might be cut down, but that the "little-head" is hopeless. It is certainly true of the little soul in so far as getting results for the Kingdom; it is pinched, narrow, cramped; it is narrow-visioned, stingy, and content with the least possible or even no effort for the Church; it resents the suggestion of sacrifice, large vision, and great deeds; it is content with the pettiness of a Christian experience, paddling about in the muddy, rock-bestrewn shallows, rather than launching into the great ocean of God's love.

A Revival, however, can cure indifference. It can be replaced by a proper religious experience, the very antithesis of indifference. Certainly a deepened religious experience seems to be the only hope for such characters.

Akin to indifference is the disposition to regard sacred obligations lightly. Man will keep his contracts with man, because there is an instrument of writing enforceable at law, and because he will be blacklisted if he does not. Some who are scrupulous in their human obligations will repudiate their obligations to God with almost ruthlessness. Covenants between man and God are not drawn as instruments

of writing and there are no visible courts to enforce them. They are simply and solely matters of honor based upon personal integrity, which ought to make them by far more important and more binding, since they are made with God, but for that very reason they are repudiated. Church vows, solemnly taken and registered in high Heaven, are violated with impunity. Obligations to society are not admitted; daily associates, perhaps within the family, are in sin and wantonness, without the recognition of any obligation to speak to, or pray for, or pray with them; the obligation to enter some field of Christian work, or social service, is not accepted; duties to God and the Church are for the most part ignored. Though not admitted and perhaps not seen, it is but a short step from the violation of sacred obligations to God to the violation of every obligation to family, to society, to state, and to any institution or person. Obligations to God are fundamental to every other obligation; without a recognition of the bases, how shall the superstructure be erected? When false to God, will it not be easy to be false to every trust? A Revival can make obligations to God assume a new value to any one; it can so open the fountains of spiritual power as to impose sacred responsibilities and establish conscientious service.

It is a misguided soul who feels that his denomination is no better than any other denomination, and that one Church is as good as another. He will not be of very much use to any Church. Ideally, and viewed from an impersonal stand, he might be right. But the germ of such feeling is too often, if not solely, not one of altruism, but the rather that of disloyalty.

He who promotes sectarian strife is more misguided than the disloyal, and he is a sinner before God. Creeds are valuable, but creedal war is destructive of much good. Every sect may hold up its belief without strife. It is necessary and very meet and proper for any denomination to instill its principles in its constituency which gives poise and an anchor to the soul. But creedal strife has made ministers to hate each other; they have made others to be at enmity; they have caused persecutions and such wholesale massacres as that of St. Bartholomew; they have imprisoned thousands, burned hundreds at the stake, and have in every way proven that the respective creedal adherents were anything but true Christians. In modern days whole communities have been in strife; altar has been erected against altar; Churches have been divided, split off, and others established, even where one could scarcely be well maintained. This strife is a curious and peculiar form of disloyalty. Hardly any Church but what the spirit, if not the very letter, of its dogma is violated by sectarianism. Other forms of disloyalty are those which claim proportionately more of the interest, time, money, and prayer of the member than is given the Church; criticism and faultfinding is another; so is laziness, or a refusal to accept a due share of responsibility and work.

A Revival that holds high the standard of Christ, rather than some creedal standard, and calls sinners to repentance; one that draws down from on high the fire to consume the contemptible dross of the heart; one that brings out prominently the duties and blessings of Christian brotherhood; one that brings a re-

consecration of life and purpose to God's service; one that drives home the value of the Church and a spirit of loyalty—such a Revival removes sectarian strife, stops the building of altar against altar, brings coöperation, and makes every one to see his own Church as the best there is for him and at the same time makes him willing to help the other man be loyal to his convictions in some other Church.

Sinning Church members present a problem. It is difficult to know how to deal with them. Their lives of wrongdoing have made thousands to stumble and fall. Sometimes prominent people in the Church are not righteous, and because of their influence they present a situation requiring all of the graces to handle in the best way. Many of this class cannot be expelled, as they may deserve, because, forsooth, their influence with the membership is so great that a majority will not vote to put them out. Besides this feature there are matters of expediency and righteousness to consider. However, behold the Church member who rents his property for a gambling place or a brothel; behold the Church member who is crooked in his business dealings; behold the Church member who employs a large number of laborers and grinds them down with his business greed; behold the Church member who runs a sweatshop, making of his women and children employees nothing more than slaves; see the profiteering Church member, and those who drive too sharp a bargain; note those who are profane, licentious, and double-lived; look upon the Church member who worships the Christ on Sunday and refuses to follow his teachings in business, in society, in the home, or in any relation with man-

kind. Consider these things and note well the harm they work the Church. What is to be done?

The Pastor may plead with the guilty in person, only to be insulted, or at best repulsed; he may thunder from his pulpit against these evils, to diminishing congregations, with the guilty parties conspicuously absent, getting no results except perhaps to be asked to resign. The pure in heart may weep, and pray, and work, trying as hard as ever they can to remedy the situation with but little or no success. The best solution will be found in a Revival which will reach out into both high and low places with purifying grace to cleanse the Augean stables. Drastic measures may be employed; a Church trial may result in expulsion, or it may not. If it does, is the evil cured? Its hurt is removed from the membership and fellowship with the saints which may be only the cutting of the last thread which binds the guilty to any semblance of respectability or righteousness. Expulsion may be protective, but it is often only penal. Christian grace seeks to cure, not penalize. Thus the best way is a sure-enough Revival.

An outstanding crime against God, of which many are guilty, is the stinginess so prevalent in the Christian Church. Many of its members spend more for tobacco, or for joy rides, or for a hunting trip, or for soda-pop, periwinkles, and popcorn than they do for the support of the Church. Among those who pay something of what they owe to this good cause will be found many who do so complainingly; many pay this debt, or a part of it, from force of habit, or because of reasons of self-respect and pride; only a

few pay a part of their obligations in the proper spirit of worship, actuated from motives of piety, and fewer still pay all that they owe God in a financial way and do so in the Scriptural manner. There are quite a few Churches which have a constant struggle for existence, because of the difficulty they experience in getting the needed money from a membership well able to pay, but niggardly refusing to do it. The Gospel of Stewardship has received much attention of late years and there are some evidences of improvement throughout Christendom. It is a great service for any Revival to bring the practice of stewardship into a Church, or into the life of an individual; liberality and worship need to characterize the finances of all Churches. Many a Revival has caused old Brother Skinflint and his numerous progeny to see duty and become liberal, changing their names to something better. They have been made to pay money with joy and in the spirit of worship, whereas they formerly paid it with a groan and a complaint, or flatly refused even a penny.

Any Church is great and fills its place only in proportion to the work done by the membership. The Pastor is not to be the only Worker; neither is his corps of help to attend to all needed work. There are great Churches of wealth and apparent liberality, whose members are content with and demand a sort of *de luxe* relation. A choir is hired to sing; a corps of Workers administer the charity; invitations, if there be any, to worship and notices to get the attention of the public are all arranged by a hired expert and a few stenographers; the ushers are paid servants; the business end of the Church is adminis-

tered by a hired manager and a set of paid collectors; the personal work, the evangelistic work, and the spiritual conditions are all arranged by the Pastor with his hired assistants. The membership, wealthy and ease-loving, are all drones; they pay the bills, which is only a modicum of their princely incomes; they sit back in luxurious cushions and ride in complete enjoyment of the scenery. The wealthy Church offers its problem: it is to find some way to get its membership to serve, to do those things which are of so much spiritual help, and which are really demanded of true Christians.

The *de luxe* lovers are not always wealthy; sometimes a small village Church will be filled with drones who do not work, and who are too poor or too stingy to hire it done. In the which case the Church has a great struggle for bare existence.

The man who hires some one to do his spiritual work does a good thing, and his employee certainly brings blessings and benefits to those whom he serves; it may be that he is trained and can do much more skillful and effective work than his employer, and good done by any one has its value in time and eternity. But the employer gets no good out of such a service, aside from the blessing which always comes from giving money in the proper spirit. And he may be denied even that, for he may be only paying the price for shirking his duty. Personal service rendered as an act of love and mercy always brings its reward of joy; it has its blessings and its happiness, and it causes a growth in grace.

A Revival can glorify service; it can change the idea of onerous duties to that of blessings and privi-

leges; it can make the lazy Church give more largely of its means to support even a larger corps of trained Workers, and at the same time set its members to those tasks which any one can do, and which mean abundant life and astonishing results.

If the first legitimate field of the Revival deals with setting the Church in order, it will not be amiss to note that it also has a work to do in meeting and overcoming the outspoken foes of Christianity. Any sin or sinful condition is at enmity with God and his cause, but that is likely to be a subdued and a subtle fight. There are outspoken enemies who are rushing to the fray, trying their best to overcome the Church and orthodox Christianity. These foes are the so-called scientists, the heretics both in and out of pulpits, and the numerous cults which propose to show a better way.

Philosophers, scientists, and those with a sort of pseudo-scholarship have attacked the Bible, and to their own satisfaction have demolished it, much to the spiritual hurt of those with shallow faith and small mentality; they have denied the existence of God, offering their tragic arguments, wagging their polls in much conviction, thinking they have proven their cases; the Divinity of Christ is openly questioned by numbers of such people, who sneer at the idea. Characteristic of these foes of Christ and God is the incident in the life of Laplace when he presented his work on the universe to Napoleon, who asked him why he made no mention of the Creator. Laplace replied: "I had no need of any such hypothesis." All power to the scientists and their great discoveries, inventions, and knowledge; may they increase on the

earth! But may all knowledge perish if it is to lift the scholars into a vaunted, conceited independence and denial of God! The weight of the high places of heretic scholars hurts the Church and the personal piety of many to some extent. Argument does not reach this trouble; the conflict of brains will not cure it. There is no cure save the simple, unwavering faith of a true heart which cries earnestly, "Jesus, the name high over all," and lives a life of righteousness. A Revival of religion among the scholars bringing an experience to their souls will stop their attacks, and it also fortifies the saints against their harm.

Pulpit heretics have been mentioned above. Sometimes their opposition is based on ulterior motives. For example, a noted Pastor of a city Church wanted to marry a divorced woman, with whose name scandal had been rife. The laws of God and his Church forbade any such union. Immediately after the matter had been brought to a crisis, he began a series of terrific attacks on orthodox Christianity. Question: Was he sincere, or merely spiteful? At any rate he worked his harm, and got a sorry revenge. For one cause and another these foes make their appearance. When they are shut out of orthodox pulpits they continue their cry from other places. But if the eighteenth-century Revival in England could cure a winebibbing, fox-hunting, and all but immoral clergy, so can a Revival convert the pulpit heretics of to-day; it can certainly bring an unshaken faith solidly founded into the hearts of the laity so that they are proof against strange fire.

The past half century has brought many cults to

our nation. The majority of them are ancient fakes, coming from the Orient, with some adaptations to their new setting. They have certain airs of mystery, a huge rigmarole of jargon, strange reasonings, cheap tricks of legerdemain, and a thought-to-be beautiful philosophy. Idle, childless women of means, seeking some new thrills, have flocked to these strange gods with somewhat of an ox-eyed devotion. Among others it is astonishing to see how many supposedly sensible people will be duped by such foolishness. But they are. Not only the wealthy, but scores of people for some reason have embraced these isms. Among the cults are certain "societies," which blatantly claim to have found a better way than any which orthodox Christianity has to offer. These have won their thousands of adherents. Through propaganda they have undermined the faith of numbers and have taken the joy out of their religion. There are a few very powerful near-church organizations spending thousands of dollars a year for literature with which to flood the nation. Their reasoning seems plausible; it is novel and it proposes to offer an easier way than the Gospel highway. Hundreds embrace such a cause, and the loyalty of other hundreds is interfered with. All of these cults are something of a menace to the Church and to the faith of its adherents. They are to be reckoned with and their influence overpowered.

A Revival of religion dwarfs all the foes of Christ. Attacking scholars are shown to be pitifully human and very weak, with their philosophy and science turned back upon them; they themselves are made to see its hollow mockery as a substitute for a virile Chris-

tianity, and many of them are converted. Heretical preachers are silenced, their strange fires are quenched, their dogmas are shown up in their true light; their converts are turned away from them to the higher and better cause of the Church and orthodox religion; they themselves are reclaimed, and are made to be consecrated afresh to God's service. The cults, the isms, and their colossal deceptions are shown to be unsatisfactory, and their promoters are won over to real religion. A Revival is the Church's greatest weapon, and it is one of the best forces for righteousness in existence.

The sins of people are bad, whether they be Church members or not. All sin is a great field for a Revival. Sometimes this field will cover a part of the Church membership, sometimes it will be wholly without the Church. The first matter of sin deserving the attention of the Revival will be the masses of nonmembers. A Revival is militant and goes right into the heart of the enemy country to take away from them all the souls it is possible to reach. With fully half of our population, and even more than that, on the outside of all Churches, certainly it ought to be a matter of prime importance to bring in new members. A straight-out drive for new members will not be wise, nor will it be right, but until the last unchurched person is reached these nonmembers stand as a challenge to the religion and effectiveness of the Christians. Let every Revival seek to build a high standard of piety and morality within the Church, but let the Church never be so circumscribed and selfish as to put all of its labors upon its own advance-

ment. A Revival can and will get folks to join the Church.

It is best for the Church to stay out of civic matters. State and Church are wisely separated, and the Church is never called upon to be a police force: that is out of its province. But there are many sinners in the high places of our government. There are many corrupt political usages that nearly defeat all the ends of justice and fairness. Many times more attention is given to party advancement than to righteousness and good government. It is well for Revival fires to burn out all of this corruption. In past history Revivals of religion have righted political wrongs and cleansed their corruptions. They can do so to-day, and they do reach many of these conditions for the best.

Lawlessness has been more or less prevalent throughout the past, and is even now among us. A part of it and contributing to its existence are the grafting authorities who sell protection to the offenders; there are those in public office who openly and flagrantly violate the law; many times justice is perverted; offenders are not run down and are even winked at and encouraged by the arresting powers. Daily papers are filled with reeking, bloody, slimy, filthy crimes of all kinds, ranging from the petty thievery of a small-pay clerk to murder, arson, rape, and other shocking things. This is indeed a problem, but it is no surprise. People who do not respect God's law cannot be expected to care much about any laws of any kind. All law inheres in God's law; it is basic; if ignored in the least, the beginning of a career of crime is present, which may run to great lengths.

As a Revival brings respect for God's law and a desire for righteousness into the soul, it is the best cure for lawlessness. Christ has saved thousands of criminals, turned their lives into upright channels, and made them to be respected. Thank God for the Power which can make a saint out of a hardened criminal. The Revival is one of the agents for disseminating that Power.

Wealth undreamed of and in fabulous amounts has been given to America. The getting of a few dollars by many hundreds has brought an unbounded covetousness, which wants to get more money at almost any cost. Dishonest business methods, bankruptcies, profiteering, and a host of other evils have crept in. Unbrotherly and un-Christian competition and the use of unfair means to gain monopolies have brought selfishness to a high pitch in some quarters. Legislation has halted some of it, but even then it is still latent. A widespread Revival can reach the captains of industry, give them better methods, and make them to be followers of Christ rather than greedy for gain. A part of these unsound business methods has been the oppression of labor by capital, with no sympathy nor any rights accorded the laboring man, save as they have been wrenched away by threats, organization of unions, and legislation. Not all of the industrial sins have been among the capitalists. Many of them have been chargeable to labor, which sometimes gets rather grasping and inconsiderate, and at times has been riotous and destructive of property; sometimes bands of laborers have protected the shiftless and sorry workman through their unions, and in

some instances have not given their employers a just return for their money. But the principles of Christianity can change all of this. Capital and labor can be made to coöperate as brethren who give to each other fair and just treatment. A Revival in many industrial centers has changed the whole complexion, and it can and will do so wherever it comes.

Physical man demands a period of rest at stated intervals; spiritual man must have its stated times of worship for a spiritual renewing. For this purpose God set aside the Sabbath and made it holy, the day for worship and rest. But it is flagrantly disregarded in many places, and in almost every place it has scant attention. Business houses are open, theaters are running, and there is little to indicate any notice of or respect for the Day. It has degenerated into a festal occasion and the time for revelries, pleasure-seeking, and joy-riding in some quarters. Many Pastors preach to empty benches while their constituency are at the ball games or otherwise desecrating the Sabbath. Akin to Sabbath-breaking is a growing irreverence for sacred places, things, and persons. A Revival establishes reverence for God, gives a new value to the Church, and so makes all holy things appear in a new light. It will close the business houses on Sunday, take the people away from their pleasure-mad pursuits, stop their revelings, end the banquetings, bring worship into the soul, and fill the empty pews.

A dangerous trend of modern times is toward the disruption of the home life. Just a few years ago the divorce courts were for the negroes and those of the

so-called upper-tens who were living in idle luxury and unreal conditions. To-day the good solid middle classes have crowded these folks out of the divorce courts. Marital infidelity and loose standards are not regarded as they were formerly; vice is seemingly repressed and is not so open as it was at one time, but the modesty of youth seems to be passing and in widespread areas there are indications of a too great familiarity between the sexes. Fewer families have that intimate touch which means real home life; the father is immersed in business during the day and in club life during the evenings; mother has a strenuous round of social duties which rob her of even enough sleep to be healthy; the children, with nothing to anchor them, have their endless round of gayeties, their play, their clubs, their own peculiar activities; often these things obtain to such degree as to make the family acquaintance almost as loose as that with a neighbor in another place. When there are none of these distractions much of the home life has no moral training or religious atmosphere; the parents do not pray, nor teach their children to pray; if there is something of a submerged prayer life, there is no family altar in ninety per cent of the homes; and the family altar is one of the greatest bulwarks for the home life. Childless homes are said to be increasing in number; it is perhaps true that the number of homes where there are unwelcomed and unloved children are also on the increase; it is questioned if there are many homes where the husband and wife are truly one flesh, if they truly love each other with the proper devotion.

Laws have helped these conditions some; courts

of domestic relations have kept many homes from being broken up entirely; friends and skilled intermediaries have helped some; so have the Y. M. C. A. and the Y. W. C. A., and there are other institutions which have done some good. But these are temporary reliefs; they are only symptomatic treatments and do not get at the base of the trouble to remove it. The real home is the Christian home; Christ sanctified womanhood, elevated it to its proper place; Christ dignified and made holy the home relation; Christ laid the foundation for conjugal happiness, and it is an open question as to whether there be any real marital joys, any truly deep and abiding love, outside a knowledge of Him. Therefore the remedy is an experience of Christian grace: God in the home and in the family life. A Revival of religion can cure the evils that menace the home and can make it a type of heaven. God give us Christian homes. With them about all of the wrongs in our nation can be cured.

Every Pastor knows some, perhaps a great many, seemingly reprobate characters. Perhaps the worst of these is the moralist. He keeps every law of the state and of society, has no bad habits, and is respected as a good citizen, but he is hard-hearted and unregenerate, perhaps even cynical. He cannot see that a selfish exclusion of the Spirit from his life is quite as bad as outbreking sin, and that his heart is far from golden, and that he is a potential criminal without a conscious experience of religion. Another type of hardened sinner is he who has long continued in evil and has sunken to the very lowest depths. He fears neither God nor man, is blasphemous and

defiant. There is a tendency to lose patience with such people as these, and to give them over as hopeless. But this ought not to be, for God has saved many such and made them to be veritable powers for good. The grace of God can soften the hardest heart; it can cleanse the vilest sinner; it can dispel the blackest darkness; it can reach the most hopeless; it can change the saddest of lives and conditions into joy and peace; it can make the ugliest and most repulsive to be beautiful; it can make the utterly worthless to be of the greatest value. And it is the only possible force in the universe that can work such miracles. A Revival of religion can bring this grace, and will bring it.

Not quite so bad as these hardened types of sinner is the man who is just the ordinary outbreking bad man, just the common sinner before God. He may be profane, or lewd, or drunken, or a gambler, or a liar, or a petty thief, or a great stealer, or a robber, or filled with malice and hatred and suspicion, or sacrilegious, or blasphemous, or guilty of any one or of all the catalog of evils. It matters not how mean and bold he may be in his sins, the grace of God can save him, and the Revival is a great means of bringing that grace to such characters.

The Mission Fields of the Church are becoming more and more an evangelistic opportunity. The miraculous spread of early Christianity was due in large part to the evangelistic fervor of the good men who went throughout Europe, Western Asia, and Northern Africa with the Gospel message. In some instances they won thousands in a day, and after a very short time in many cases won whole tribes to

God. It is quite meet and proper that the great Churches of to-day make ample provision for evangelizing the pagan world. Teachers both secular and religious are good, and ought to be sent; medical missions have and can yet work their wonders in gaining an entrance and a hearing, and certainly they have been a great blessing, and ought to be even more largely enterprised; all the work of the missionaries and those sending them is indeed laudable, and the results have been marvelous. But let it ever be remembered that there is nothing like the power of God behind the Revival which may be had on the mission fields. It is here that some of the best work can be done by the Evangelist.

In conclusion let it be said that the field for the Revival embraces every condition of sin anywhere, at home or abroad among the pagans; it includes the needs of the Church, in building it up to a better state of effectiveness. While the Revival is a strenuous campaign of short duration, it needs not stop with the last service. One of the greatest of evangelistic labors can be enterprised by the Church membership, and one of the best fields of Christian labor is that of Personal Work among the lost or the backslidden.

NOTE.—It will be noted that some reference has been made to the Revival field in other chapters, where conditions of sin were pointed out in their relation to the subject in hand. As much as possible every repetition has been avoided.

CHAPTER XV

REVIVAL MOVEMENTS OF HISTORY

Ancient Origin. Noah. Moses. Nineveh. John the Baptist. Christ. Pentecost. Constantine. West Goths. Ireland. Franks. Armenians. England. Germany. Danes. Moravians. Russia. One Millennium. Other Revivals. Henry VIII. Rome. Cromwell. North America. Great Awakening. Wesley. America, 1800-1860. Moody. Forward Movements, 1914-1924. Conclusion.

REVIVALS are not of recent origin. They are not peculiar to the Christian religion, for pagan cults had Revivals five thousand years ago, but their moral effectiveness and constant recurrence at periods of great sin are peculiar to those people who worship Jehovah. Throughout the Old Testament we have a record of such movements in the doings of the prophets, who rose again and again to call back an errant people to God. The progress of the Christian religion is largely the fruit of Revivals, and the history of its conquests is the record of frequent Evangelistic movements.

It requires no violence to the meaning of the word to say that practically all of the missionary conquests of the first thousand years of Christianity were Revivals. Every preacher who went forth into strange places with the Gospel, beginning with St. Paul, was characterized with the spirit of the Evangelist. Such marvelous results came from their labors as to make the presence of the Holy Spirit an unquestioned fact; the intensity of their

messages, the persistence of their efforts, their eloquence, and their zeal illumine those days of conquest with something of a sacred halo of glory. In the days when the Church itself came upon perilous times and its piety began to wane, it was the Evangelist who arose to initiate a Revival, resulting in a coming back to the prayer-life and a better state of grace.

Even a cursory examination of either political or ecclesiastical history discloses numerous movements for righteousness and moral reform. Some of these stand out preëminently clear, seemingly brought by Providence to save the day in a time of crisis. Merely to note such occurrences briefly in turning the pages of history gives light and inspiration and furnishes precedent and a foundation, even encouragement, for continued Evangelistic labors.

Among the Revivals of the Old Testament there is one of a peculiar nature, that of Noah. He lived in crucial times, in the days of huge sin and unbelievable wrong, which demanded the preaching of a great Evangel. Noah was chosen of God for that work. His Revival continued for years; he pleaded with the people; he warned them; he condemned their evil ways; he told of the goodness of God and His desire to save them. They ignored him; they poked fun at Him and his works, and continued to sin. When God thus works through his servants with an unruly people, and when they repent not, but stubbornly repulse Him, the record is that they have been destroyed. So with these to whom Noah preached. It has happened many times in the lives of individuals, and with even Churches and nations. The hardened heart and stiffened neck are suddenly cut off. It

may be explained as the natural consequence of sin, or as the direct punishment of a justly angry God, or there may be yet other theories; but however explained, the result is the same. They are destroyed; they are punished. Other great Revivals have occurred in which practically the only results were like those in Noah's Revival; they only removed the exciting cause of terrible sin and wrong which sorely vexed the righteous, and left them undisturbed in their worship and service of God.

The religion of the Jews was quiescent during their stay in Egypt. At that period the Jehovah worship was at a low tide in the world. As in all such periods, God raised up His leader in Moses, who was not only a leader, but was an Evangelist bringing back the worship of God. Moses was a great preacher with Christlike characteristics; he dared to condemn the greatest king and nation on earth and to bring punishment upon him and his army, and lead forth God's chosen; he built up the religion of God among the Jews, establishing a priesthood, setting in order their worship, and giving to them God's law. For centuries they had been under the dominion of the calves of Egypt and held by the Egyptian fleshpots; sin and idolatry were deeply rooted in their very nature, and therefore again and again in the lifetime of Moses they wandered away from God. But as often as they wandered away into sin, Moses held a Revival and they were brought back. Sometimes it required fiery serpents to convert the unruly, and again some other condign punishment, but they were inevitably called back as often as they wandered,

and always they were broken up and made to see the terrible results of getting away from God.

Another Old Testament Revival is that of Nineveh under the preaching of Evangelist Jonah. This Evangelist was called by God to this work, but he thought that he had a call somewhere else and it required the *argumentum pisces* to convince him that he was needed at Nineveh, a very great city which had been especially wicked, so much so that God had decreed its destruction. God does not let sin ruthlessly destroy any one without due warning and without giving an opportunity for repentance; and therefore the course pursued in the case of Nineveh is ample reason for the Revival theory. So he sent his prophet to warn and to preach, which he did with such effectiveness that the king and the whole of the city repented in sackcloth and ashes, and offered prayers to God, asking to be forgiven. God has always received the penitent sinner as he received these penitents of Nineveh. They were forgiven and spared. The size of that Revival is amazing. Whatever the size of the city, we know that 120,000 of its people were illiterate, and if no more than this number were reached it would be of sufficient size to place among the world's greatest Revivals. As is the case with some Evangelists, Brother Jonah was not pleased with the results of this great Revival. Many there be to-day who cannot see the great good done in some Revival movements. As it required the *argumentum pisces* to get Jonah to conduct the Nineveh Revival, so it required the *argumentum palma christi et vermi* to make him know that it had been a Revival.

Passing from the Old to the New Testament, the very first Revival to meet us is that of the forerunner of Christ, the Revival of John the Baptist. With sin rife all about him, in the Temple, in the government, and all over the world, and with the prophetic voice long silent, he had quite a field for his work. Thousands went out to hear him as he preached upon the banks of the Jordan; some went through curiosity, some with no well-defined motive, some with hungry hearts, and no doubt many a sinner was drawn to hear John preach through the sheer power of the Holy Spirit speaking to the latent and corrupted goodness of the heart. Thousands went to hear him and thousands were converted.

While the preaching and teaching of Christ can hardly be likened to a Revival in that it so far excelled the efforts of any one before or since his day, both in the quality of the preaching and in the results obtained, yet it was a Revival. His preaching ran counter to almost every theological precept of his day, but it called every one back to fundamental righteousness; no more ringing condemnation of sin, wrong, and sham ever fell from the lips of man than came from those of the Master; no more earnest, moving, or eloquent pleas for a surrendered life to God were ever uttered by any one; no teaching concerning God and His nature has ever been quite so appealing as that of Christ; no one ever gave forth the Gospel of love, service, sacrifice, and righteousness with such telling effect as did He; words of greater appeal, inspiration, or power never came from mortal lips. So virile was the truth preached by Him that the Messianic Revival founded the

Christian Church, which has continued to grow throughout the years. In all history there has never been the like of such a Divine movement, and the end is not yet in sight.

The Pentecostal Revival was what might be called a Conservation movement. It gave power and stability to these already converted souls and set them aflame for God, so that they worked many wonders and reached many other souls. The Upper Chamber Revival giving power to the Church broke over the bounds of their seclusion and immediately became a Revival in which three thousand sinners were converted and added to the Church, while the seed of Christianity was doubtless placed in the hearts of many others of far distant lands. The results of this Revival were cumulative; they continued to pile up until, within less than a century, we find the Christian Church in farflung outposts and the foundation laid for a wonderful growth and continued influence. Even when due allowance is made for the possibly over-enthusiastic reports of the early Church fathers, the results then left indicate that the spread of Christianity in the first and second centuries is nothing short of marvelous. When we incorporate within the meaning of Revival the winning of those who have never known or heard of Christ or God, we must say that this was the greatest Revival of all history in point of extent of time, numbers reached, territory covered, and solid effects upon the converts. It produced such faith and loyalty as caused them to suffer privation, torture, and even death rather than give up their new-found and blessed experience. This was truly the heroic age of the Christian faith.

The conversion of Constantine just before the battle of Milvian bridge, 308 A.D., was a Revival of far-reaching consequences. Up to this time Christianity was persecuted in Rome and in other places, but with the accession of Constantine to the throne of the Cæsars all of this stopped. He protected Christianity; not only that, but he pleaded for it, styling himself "bishop in externals." The influence of the emperor gave Christianity a powerful impetus and caused it to gain much ground.

For some years after the death of Constantine Christianity waxed and waned. His unworthy sons permitted it to decline. There is sometimes a reaction after a Revival, which was true of the Constantinian Revival. This reaction came to its height under Julian the Apostate in 361 A.D. Such times were surely bringing on the day when God would again call forth his prophets and order all affairs so that a Revival would be the result. Julian died in 363 A.D. and was succeeded by emperors who were tolerant and even leaning toward Christianity. The prophets arose in strength; the Evangelists did their work well; for a long number of years Christianity was dominant in the state and made many converts.

The Christians were not content to remain at home, but were glad to carry the message of salvation to other tribes and nations. There were great Revivals among many of them. One such movement was the persistent effort and fiery eloquence of Ulphilas among the West Goths, 348-381 A.D. A whole nation was led from only a nominal relation to God into a full acceptance of Christianity. One

of the products of this Revival is the Mæso-Gothic version of the Scriptures, which is the oldest Teutonic manuscript in existence. Another work of the Ulphilian Revival was the reaching of hordes of Germanic peoples who began to pour down into the Roman Empire about this time. They were converted by the thousands, and this led to the implanting of Christianity in Northern Europe at a later date.

Certain traditions mention the labors of Palladius in Ireland which gave to those people some idea of Christ, but for the most part they were an idol-worshipping, very warlike people whose nature ran counter to the Gospel of the Prince of Peace. St. Patrick began his labors in Ireland in 440 A.D. His earnestness, his zeal, his sacrifices, his Evangelistic fervor brought the greatest Revival in all the history of Ireland, where his name is to-day enshrouded in the affections of that people.

Another outstanding Revival of history is that which began with the conversion of Clovis, King of the Franks, whose queen was a Christian and led him to Christ. This king was not an ideal Christian, but even a nominal following (and his was more than that) would be greatly effective for advancing the Church, since he had much political power. His influence caused many thousands to accept Christ, some of whom became much better Christians than he. The zeal of Clovis for the Church gained for him the title of "most Christian king," and he was hailed as the "second Constantine."

The Armenians were reached in that wonderful second-century Revival which produced some following for Christ among them. This was greatly

increased and deepened by the work of Gregory, "The Illuminator," in the fourth century; indeed, this Evangelist preached with such telling effect that his Revival swept through their land and laid the foundations of such a Christianity that all the persecutions of centuries have not been able to stamp out or dim its brilliance.

Ethelbert, King of Kent, in England, married Bertha, daughter of the King of Paris, and a Christian princess, in 582 A.D. She led her husband to accept Christianity, and it was through him that many others also embraced the faith. Ethelbert's domain was extended to include about all of England, and thus his Christian influence reached many people. The latter part of the sixth century Augustine, peerless Evangelist among weak Churches, preached with such great power all over England and brought such a Revival as firmly to establish the Christian faith.

Severin did an excellent work in the fifth century among the Germans along the Danube, which set forward Christianity with that people. Other great German Revivals were those under Willibrord, Bishop of Utrecht, and Boniface in the early eighth century, among the Frisians and Saxons. Indeed the influence of this work was felt throughout Friesland, Hesse, Thuringia, and among other German states; it touched Slav, Saxon, and Hungarian, and made large numbers of converts for Christ.

In the ninth century, under the influence of Louis the Pious, Harold, Prince of Jutland, embraced Christianity and brought it among the Danes. A few years later it became firmly established in Denmark in the Revival fostered by Canute, conqueror

of England and builder of the Danish Empire. This Revival spread to Norway and Sweden. While it had a great sweep of power, yet often Christ would be worshiped along with the old idols of the people. In 1014 a mighty Revival began in Denmark, which spread to Norway, to Sweden, to Greenland, and to Iceland, the signal triumph of which was the overthrow of paganism and the final destruction in 1075 of the great Nordic temple at Upsala, the last rallying point for the remnant pagan Swedes.

Another Revival of the ninth century was that promoted by Cyril and Methodius among the Moravians, where they made many new converts. In 908 the Moravians were conquered by the pagan Magyars, which brought on a long conflict between paganism and Christianity. In this crisis God raised up the Evangelists Boleslaus II and Stephen, who brought a Revival which made thousands of converts and established the Christian Church, triumphant over paganism, in what later became Bohemia and Hungary. This Revival spread throughout Poland, where it later caused Christianity to become the state religion.

In the latter part of the tenth century a Russian ambassador attended the services of the Christian Church of St. Sophia in Constantinople. He returned to Russia and told the king, Vladimir, what he had witnessed. The Russian king was attracted at first by the ritual of the Church, but later, in 988, became a convert to its teachings. He had his subjects instructed in Cyril's Slavic version of the Bible, and gave such support to this new religion that many thousands were led to Christ, and His Church was

established among them. This was really a great Russian Revival.

The Revival Movement of the first two centuries of Christianity had planted the Church in Northern Africa, in Western Asia, and in Southern Europe. From this beginning in less than a thousand years all of Europe and some of Asia and Africa were at least nominally Christian. This conquest uprooted the idol worship of centuries, and it was done by the truth of the message and the power of the Christ which it proclaimed. Without the use of force, never once making converts by the power of the sword, it had overthrown the paganism and prejudices of centuries to become the dominant factor in the world. Each successive forward movement of the Kingdom, each great conquest, whether of a whole nation or in the life of some small community or individual Church, was indeed a Revival.

Some of the other great Revivals of history are: the mighty Franciscan Revival of the thirteenth century, reaching throughout Italy, France, Spain, Germany, England, Hungary, and by means of the Crusades into Syria. This Revival deepened the spiritual state of the Church. The corrupt practices of the Church came in the thirteenth century to a crucial point, which St. Francis did much to help. A correlated Revival with that of St. Francis, which was the beginning of Protestantism, were such reform movements as those of Huss, Wycliffe, and others, who chose to suffer martyrdom for the purity of the faith. Their influence is with us yet, and they did a great work. Another such character who struck a great blow at ecclesiastical corruption was Occam,

who bravely attacked the infallibility of the Pope and asserted that even a general council could err. There were Revival movements instituted by John Wessel, university professor of Europe, and by Savonarola in Italy, in the fifteenth century. Again, the Mystics in the fourteenth-century Church opposed the emphasis of dogma and insisted upon spirituality, and so exerted a purifying influence. At the same period "the Friends of God," under the leadership of John Tauler, brought a great Revival to the Netherlands.

There were several noted Revival movements in the sixteenth century, most famous of which was that led by Luther in Germany. These all might be called the Revivals of the Reformation. Other movements of the time were those under Zwingli, William Farel, and Calvin in Switzerland, all of whom did a great work and brought great Revivals. The work of William Tyndale which gave England the Bible was the beginning of a Revival which did not end till the whole land had the Scripture.

What proved to be a Revival was the anti-Rome movement in England, headed by Henry VIII in the early sixteenth century. This movement began in unworthy motives, but out of it grew the later religious freedom of worshipers in that land. Just a few years after came the ministry of John Knox in Scotland, which brought Scotch Presbyterianism into existence, producing such a Revival of religion as has lasted since that day. To read of his work is truly thrilling.

The strong appeals of the Protestant Evangelists of the sixteenth century were sure to react upon the

Roman Church and help it. There were many agencies set to work in that Church to produce piety and build up religion. One such organization was the Oratory of Divine Love, an organization at Rome, which lifted the standards of the Church to a great deal higher level. Of such influence was the Oratory that Pope Paul III asked them in 1534 to make a statement of such reforms as the Church needed to make, both as to morals and polity; as a result of this the Oratory gave to him a Consilium which he approved, and immediately appointed some good men to reform the papal curia. So sweeping and successful were the reforms in the Roman Church in this Revival movement that the breach between Protestantism and Romanism was on the verge of being healed. At a conference at Ratisbon in 1541 an agreement was actually reached, under the leadership of Cardinal Contarini, to restore the Church; this good work was opposed by Cardinal Caraffa, moved by jealousies and political reasons, who made strong appeals to all latent prejudices, gathered a large following, and insisted upon the time-worn and useless dogmas of Romanism, and, as nearly all movements based upon prejudice do, he defeated a great work, rallied the forces of Rome, and turned them upon Protestantism. This Caraffa movement was a sort of a Revival itself. A better one, however, was the work done by the Evangelical party in the Roman Church, which raised its morals and piety to a higher plane. It was, perhaps, this movement which kept the Roman Church from disintegrating.

The outstanding Revival of the seventeenth century was the movement headed by Cromwell, in

England. Sin had arisen to great proportions and intolerance had broken over into persecution which threatened England with another drenching in blood from martyr veins. A climax was reached in 1648 when Parliament passed the Acts of Uniformity, which Cromwell and his Old Ironsides would not let be enforced. Soon after this Cromwell became Dictator, and throughout the term of his government righteousness was emphasized. This era stands out as one of Evangelistic fervor.

An outgrowth of the several Revival movements of Europe in the sixteenth and seventeenth centuries was the colonization of North America. Pious and zealous souls who wanted to worship God according to their consciences came to America to brave its forests, mainly from religious motives, full of zeal and holiness. Despite this fact, in three generations we find one of them saying: "We feel, in short, that we have descended to an inferior race." Sin had gained an entrance among the colonists, and many of them were anything but Christians. Under the leadership of such men as Jonathan Edwards, Gilbert and William Tennant, Robinson, Blair, and Griswold, beginning about the year 1730, for more than two decades a great Revival spread throughout the colonies from Georgia to Maine. George Whitefield came over in 1739 to preach with marvelous power throughout the colonies, bringing the Revival to its climax. This movement was known as the Great Awakening. Some of the results were an increased number of Churches, thousands of converts, deepened piety, and greater power in the Church life; a spirit of coöperation between the Churches was brought

into existence; it was the beginning of American missions, and from it later grew the great Sunday School organizations; it gave an impetus to education and planted the germ of the present public school system, and from it also came the organization of Princeton University and Dartmouth College. The relations between the Colonies were made more friendly, which was the possible foundation of the later confederation of States and the building of a great American nation. The relations between the Colonies and England were made better. Had the fruits of this Revival been conserved, with some of it reaching England, there might not have been the Revolutionary War against the unfairness of a corrupt English crown.

Beginning in 1739 with John Wesley's Prayer-meeting, a Revival, the Wesleyan Revival, was to go all over England to bless it greatly. At that time there was great unrest among the peasant and laboring classes, many of whom were wholly neglected by the Church of England; party and class lines were sharply drawn, with all of the attendant strifes; sin and wrong abounded in the Church and out of it. In fact, the times were of just such a nature as to demand the purifying influence of a general Revival. While there were many things to oppose and to make the work of such a movement difficult, yet the times were auspicious, for it is in just such times that the Spirit of God is pleased to show His power through some Evangel who sees the need. Of this great Wesleyan Revival Dean Stanley says: "The Methodist Movement has molded the spiritual character of the English-speaking Protestantism of the world."

Lecky says in his "England of the Eighteenth Century": "Although the career of the Elder Pitt, and the splendid victories by land and sea that were won during his ministry, form unquestionably the most dazzling episode in the reign of George II, they must yield, I think, in real importance to that religious revolution which shortly before had been begun in England by the preaching of the Wesleys and Whitefield." This Revival reached the neglected masses of the land; it hurled anathema at sin and corruption; it so revolutionized England as to cause Thomas Carlyle to say that it saved the land from a more bloody war than that of the French Revolution, while Dr. Fitchett says that the Wesleyan Revival saved the whole of Europe. This Revival was not only a great factor in the political economy of a nation and a continent, but it brought piety into a decadent State Church; it gave Christendom a new hymnology, one of the most beautiful in existence; it initiated the Sunday School movement; it established schools among the poor and was the forerunner of a public school system; it gave the poorer classes good literature at a nominal price; it brought into existence the British Bible Society; it established the first free medical dispensary, which was the forerunner of the modern Red Cross; it brought into existence what was to become a very powerful sect, known as the Methodist Church. The sum total of all the specific good done by this wonderful Revival will never be known, but history ranks it as easily among the greatest, if it is not the greatest, of all modern Revival movements.

Just prior to the nineteenth century, sin had grown

to large proportions in America, so that the Church and the nation had come on crucial times. A Revival lasting from 1800 to 1825 brought the conclusion of such a period. The leaders in this Revival were such men as William McKendree, Francis Asbury, Peter Cartwright, and Timothy Dwight. Thousands of souls were converted and united with the Church.

Almost on the heels of this Revival came the period of sin of the post-Mexican War times. America had grown rapidly rich, and in their frenzied money-getting had forgotten God. Succeeding their sin in a period of plenty came a period of great financial depression wherein many thousands lost money and many of the rich became paupers. Bankruptcies, frauds, suicides, and dishonesty were rampant in the land. Before the end of this period came also the pre-Civil War strifes, wherein animosities arose to almost white heat and hatreds were very bitter. The crisis was reached in 1858, and God was ready to save the day for His cause. A number of business men banded themselves together for Prayer in New York in that year and from their activities there came a Revival which spread over America. In less than four months there were more than 100,000 converts added to the Churches. To the effect of this Revival we owe the piety of the officers and men in both the Southern and the Union armies.

Just a few years ago Moody and Sankey toured America holding their Evangelistic meetings, the influence of which reached the proportions of a national Revival. Beginning in Brooklyn in 1875, thence to Philadelphia, and thence all over America they went preaching the Gospel in power. Thou-

sands were converted and added to the Church; the spiritual life of the whole nation was quickened; skepticism, atheism, and anti-Christian cults, which had been fastening themselves upon the people, were largely overthrown; people were called back to a simple faith in God and to loyalty to His cause. The Church life was made to prosper and the Kingdom went forward.

During and just after the World War, 1914 to 1922, a wave of crime swept over America and the world. The Churches of America began to show an annual net loss in members; there was also a scarcity of ministers to fill the pulpits and carry on the work of the Church; money-making, profiteering, dishonest speculations, extravagance, pride, blasphemy, and an orgy of lewdness were abroad in the land; following the days of profiteering and gold-getting came financial reverses and all the attendant evils of such a time, like dishonesty, bankruptcy, suicide, violated contracts, and a further general letting down of morals; the nation came upon perilous times. But, as of yore, God always blesses and saves his people, so in this case. Beginning with the Centenary Movement of the Methodist Church, all the Evangelical denominations of America put on great forward movements. As a part of this Movement every pulpit began to be Evangelistic, thundering against the evils of the day and calling people to come back to God. The press of the nation, both secular and religious, gave great prominence to the call for reformation in lives and character. Some of the results of this work, which was nothing short of a national Revival, were: the great multiplication of foreign

missionaries; the building of many new Churches; the addition of several millions of members to the Churches of the nation in less than four years; carrying to war-torn Europe a Revival Gospel, in which work thousands of Europeans have been saved and brought into Church membership.

Among other noteworthy Revivals, individual Evangelists have led great Movements in America which have blessed our country. Among them will be found such men as Dr. Torrey, J. W. Chapin, Sam Jones, Gipsy Smith, W. A. Sunday, and other illustrious servants of God.

The history of our civilization as well as the history of the Christian Church is interwoven with the history of the Revival; the history of any denomination will be replete with victories coming through Revivals; the progress of any separate Church will be largely the record of its Revivals; the conversion and the growth in grace of nearly every person will be largely the influence of some Revival or of several of them. Revivals will always be needed, and will always be a blessing to individuals, to Churches, to society, to nations, and to the world, reflecting glory on all whom they touch.

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